

THE CHRISTIAN CENTURY

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Church Unity in Villages

Sentiments of State Secretaries

With Editorial Comment

Introductory statement concerning Professor Willett's Sunday School Lesson on
THE MORAL LEADERS OF ISRAEL—
Prepared especially for Young People's
and Adult Classes—To begin in next
week's Christian Century. ♡ ♡ ♡ ♡

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In Fifty-two Lessons

BY PROFESSOR HERBERT L. WILLETT

Appearing Weekly in THE CHRISTIAN CENTURY.

For many years Dr. Willett's department treating of the International *Uniform* lessons has been one of the leading features of THE CHRISTIAN CENTURY. For 1911 there will be two important changes in this department.

1. Instead of following the *Uniform* lessons which are rapidly being abandoned by the best schools in favor of the *Graded* series, Dr. Willett will cooperate with the publishers of the *Bethany Graded Lessons* in producing a course for young people's and adult classes, on constructive lines, in the field of Old Testament Prophecy. There is intense human interest today in those ancient prophets—the moral leaders of Israel.

The international *Uniform* lessons for next year deal with the same studies. While Dr. Willett's arrangement of the material will differ from that of the *Uniform* lessons, there will be many points at which the two series will be tangent to each other. Both the similarity and difference between the two courses will give added interest to THE CHRISTIAN CENTURY course in schools where the *Uniform* lessons are used in whole or in part.

2. The other change in Dr. Willett's department is that while in the past the lessons have been prepared mainly as an aid to teachers, in the coming year they will be prepared for both pupils and teacher. Instead of the plain narrative form there will be variety of treatment, the use of questions and other pedagogical devices for giving point to each lesson. Dr. Willett will bring into use that well-known teaching gift which makes his university class room so constantly popular.

The publishers of The Christian Century propose to supply classes of six or more with weekly copies of the paper at \$1 per year for each copy, or 30 cents per quarter. This, when one thinks of it, is an extraordinary offer. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in The Christian Century. The papers distributed to the class on Sunday will contain the lesson for the following Sunday.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

Christian Unity in Smaller Places

Further Discussion of the Village Problem

We are publishing this week the first installment of letters called forth by our editorial of November 10 on a practicable plan of Christian unity. It will be remembered that the editorial in question was a comment upon a communication from Rev. J. Fred Jones, the Secretary of the Illinois Christian Missionary Society. In that letter Mr. Jones pointed out the most distressing phase of the present divided condition of the churches in America. He showed that the small town and the village are usually the scene of strife and rivalry known only in part elsewhere.

He suggested a campaign of unity in such places, not in the interest of the establishment of churches, for often there are too many churches already. Rather he urged the selection of suitable men who could carry to such places a message concerning the sin of division, the disaster wrought by the divided church, the waste of resources, the overlapping, the low grade of ministerial service secured in such conditions, and the opportunity for a more worthy and creditable representation of the Christian faith.

We have been greatly interested in the letters that have come to us commenting on this suggestion. Almost without exception, they have approved the plan with heartiness. In two or three instances the difficulties arising from local prejudices and the fear of loss to denominational prestige are pointed out. These difficulties we must of course expect. But they are as nothing compared with the gain of such an enterprise.

We are perfectly aware that the only men who could succeed in such a mission as this would be those who are consecrated to the idea of uniting the Christian forces we now have, rather than of turning such a campaign to the immediate profit of the Disciples of Christ.

There are some of our brethren who will, no doubt, object to any form of propaganda that does not contemplate the organization of churches and the erection of church buildings. This type of denominationalism, not to say sectarianism, is too deeply rooted in the hearts of some of our people to be easily rooted out. There are those to whom Christian unity means only our denominational success.

But there are many others, and the number grows daily, who are convinced that we shall never be able to secure the regard and good will of other Christians nor to promote the real idea of unity by such means.

We have the same duty to the unchurched and unevangelized sections of the cities and of the country at large that we have toward the regions of heathenism in which the gospel has not been preached. These obligations we share with all Christians.

But our duty to small towns and villages, where there are already sufficient Christian forces to master the situation if they were united in a common cause, is radically different. To put a new church into such places would, in most instances, be a sin. It would depend upon the weakening of other churches for whatever effectiveness it could attain. It is not by this method that we are to accomplish our mission in the world.

If, on the other hand, a man of earnestness, intelligence and tact could be sent to such a place to hold an "Institute of Christian Unity," under the auspices of the united churches of the place, or of the Young Men's Christian Association, or of the young people's societies, or even in a wholly independent way, we are convinced that notable good might be accomplished.

He would make no effort to proselytize, but rather to arouse a new sense of devotion to Christ, of joy in the work of building up his kingdom, and of reward in obedience to his supreme commands of unity and service. The right sort of man would disarm suspicion by the clear demonstration that he had nothing to gain personally or denominationally, but everything to gain if by his service with the Christian people of the place, the effectiveness of the churches might be increased.

We believe that a campaign of this kind would be as great a blessing to the churches as that of the Laymen's Missionary propaganda. Indeed, we expect to see, within a decade, a series of con-

ventions held from coast to coast in the interests of Christian unity among the local churches in all towns and cities throughout the nation. If the Disciples do not foresee and prepare the way for this great campaign, it will be their fault and disgrace.

Why is it not possible for those who believe in such a campaign to undertake the work of securing its realization in at least one town of which they know? There are isolated Disciples in places where we have no congregation, who are probably working earnestly in the churches which they find most congenial. Why could not such Disciples undertake in their own towns such a simple organization of committees as should prepare for a series of addresses of this character?

The expense involved would be very small. Undoubtedly one of the churches could be secured for an auditorium. If not, then some other place of meeting. Plans could be made for a single address, or a series of addresses running through a week, or perhaps coming once a week for from three to six weeks. The matter could be financed with little difficulty.

And where should the speakers be found? They could be found wherever we have ministers who believe sufficiently in the ideal we have set forth to be willing to contribute a little time to its interpretation. We believe there are many such men in our churches. And if any local committee will undertake to organize such a series of gatherings, we will undertake to find a man who will offer his services, practically without remuneration, for the sake of making a contribution to a work so needed.

Of course it will take some vision, some faith and some courage, both on the part of the local committees and of the ministers who volunteer for such addresses. But we believe that there are plenty of men possessing these qualities who are available.

We appreciate the fact that nothing would so quickly discredit such efforts as the appearance of a denominational spirit in such a series of addresses. The man who undertakes this work must handle the great themes of our holy faith in the large and sympathetic way that the spirit of Christ would demand. He must have some fair appreciation of the conditions which he faces and the end he seeks. He must put first things first, and lay the supreme emphasis upon the spiritual, moral, social and economic aspects of Christian union.

He will not try to gather the local community into one church. He will disturb as little as possible the activities and agencies at work already. He will have wisdom enough to put the emphasis where the apostles placed it, upon the primitive faith, the primitive spirit and the primitive service. And by this we mean the faith, spirit and service which are the ideals of the twentieth century as well as the first.

There is much wisdom in the plea of Secretary Mercer of Ohio that the cause of unity now calls for a martyr—for a man worth killing.

What he means is not necessarily that some one shall shed his blood, but that some large-souled man shall break away from conventional denominational practice and pay the price of criticism and suspicion that he may establish the ideal of unity.

Illinois has many men who are worthy this kind of martyrdom. Conspicuous among them is the state secretary, himself, whose experience, vision, tact and character equip him for this sort of service. Illinois is an ideal field in which to undertake such a work.

The board would support the secretary if he made that his main business, as it is the main business of the Disciples of Christ.

The churches of Illinois would, we believe, give more money for the actual working out of such Christian union ideals than they now give for the establishment of new churches.

For such a campaign the times are ripe. For such a campaign the Disciples ought to be prepared. For such a campaign The Christian Century is willing to put forth any efforts, to assist in a work which we believe is second in importance to none now open to the Church of Christ.

Social Survey

BY ALVA W. TAYLOR

Christian Science Socially Impotent

The death of Mrs. Eddy will set the magazine and weekly journals all to speculating on the probable future of Christian Science and to a restatement of the various estimates of its strength and the source of its power. Whatever may be found of its genesis, or thought of the reasons for its power, it cannot bear the light of criticism in an age when the dominant call to religion is that of social service. The very nature of the mysticism out of which it is builded forbids that it take large account of misery. It must deny pain and misery while social welfare work demands that they be soberly assessed and reckoned with as grim and terrible realities. It forbids the use of material palliatives while the social worker must found his success in the use of material helps. It can give no charity, for charity itself is a recognition of that which it seeks to banish from the mind. Its power is in the discovery it has made of the power of mind over matter. It does cure many, and eases multitudes more by enthroning the mind in its confident assertion of right to rulership over matter. It is a splendid protest against the materialism that followed the discovery of the truths of evolution, but it is the old case of one extreme begetting another. Out of it may come an enlarged understanding of the power of mind over body and a new phase to the art of healing, and for that reason it deserves sober study instead of unreasoning denunciation. It does much good and that good should be parted from the error in it and conserved. But howsoever one may add to his misery by brooding over it, and however much the mind may delude us into fancied troubles, the fact of misery remains, and sickness is no more to be denied than is death. The slum dweller may palliate his misery by a philosophy of sereneity, but he cannot make the sordid tenement a cottage or a mansion. The starving man may believe there is no materiality except in the error of our thoughts, but he will suffer the pangs of hunger just the same and it will not help him to use any process of disillusionment upon him. Christian Science makes men think all too little of others to thrive long in a social age. Its churches average far above the ordinary in wealth, but its charities are unknown.

British Democracy Scores Again

The present effort to further curtail the powers of the Lords in the government of the British people may not be a Liberal victory, but it is already a victory for Liberalism, even before the vote is completed. The Lords concede the Liberal demand that they surrender all right to interfere with money bills. This was the first right the Commons won in their age-long contest with the Lords for supremacy of people over aristocratic rule. Roseberry proposes that the membership of the Lords be curtailed and so reorganized as to destroy the hereditary principle, but not that it be made for less than life, neither elective. That does not affect the responsiveness of the chamber to popular demands and would only give new lease of life to an aristocratic branch in the government. Landsdown proposes that Lords and Commons meet in joint session to settle problems of moment. Of course this would give a continuous Tory majority, for whether Tory or Liberal control Commons, the Lords are always so overwhelmingly Tory that they would swamp any probable Liberal majority. So the Lord's proposals of reform are but shams when measured against the real issue. However, England is of very conservative temperament and may conclude to accept the easy step the Lords have proposed as the least they can expect and the most they are willing to give. Their astute political move in offering the referendum may appear to many a surer safeguard than the proposal of the Liberals to reduce the Lords to the place the sovereign once occupied, i. e., that of possessing practically nothing more than veto power, while the Commons may overrule the veto at will. It ill becomes the Liberals to oppose the referendum principle. If they plead for the rule of the people they can fear nothing in allowing that same people to vote directly upon the very issues they are asked to consider when they elect a Parliament. To one across the sea, it looks as if Mr. Asquith would have done well by immediately accepting the challenge and advocating the referendum as a means of discovering the popular will on all great issues.

Where Diaz Has Failed

The turmoil in Mexico serves to enforce the observations made recently upon the failure of Diaz. In the days when the press reeled off miles of praise for the "Captains of Industry" it was the fashion to call Diaz the greatest of living men. It was the same worship of material success without scrutiny of the methods by which it was gained. Today as we ask "Where did you get it, gentlemen?" many a hero is proved a financial buccaneer, and Diaz is shown to have "developed" wealth in Mexico without developing government or a people of intelligence. America has invested a billion dollars in that land, but Mexico has reaped only profits for the "classes," while the masses live on in sordid poverty and ignorance, and Diaz reigns rather than governs. His recent election illustrated how impossible it is for him to be defeated. Any one arising as a candidate is imprisoned, as Madero was, for daring to propose an opposition. Reyes went abroad some time ago because he had been guilty of being mentioned as a possible opponent to the old dictator and he remains in exile. Those who but glance at the surface of things repudiate their own republicanism by declaring that it is better for a people in that stage of civilization and forget to note that so long as it remains so they will never be in any other state of civilization. Diaz has developed a wealthy class through the use of American capital but he has failed to develop a citizenship out of Mexico's masses. His is a land where wealth accumulates and men decay. He is surrounded by a cabal of officials who have enriched themselves enormously by the granting of American and English privileges in investment and the Americans who have crossed the border despise the Mexican. Their investments do not add to his plenty nor their presence to his self-respect. This does not say their presence nor their money is not needed, but it does say that when money is put before men, men will count for less than money. Diaz has failed to create a citizenship.

Unto the Least of These

The Salvation Army people are now engaged in their annual crusade on behalf of Christmas cheer. General Booth began his work as an evangelist with a very antiquated theological message and a zealous type of Holy Spirit conversion. His zeal led him to the lowliest of men and there he found the true gospel of human helpfulness. He clung long to his evangelistic propaganda but the failure of his type of theology and the success of his kind of Christianity has made the Salvation Army a mighty organization for human helpfulness. No theology, narrow or broad, can destroy the success of a Christianity that, like its Master, goes about doing good. Last year the Army took cheer and the message of Christ to 350,000 people by means of a Christmas dinner. It gave temporary relief to 175,000 outside those provided for in its own homes, and gave away 160,000 meals besides. It gave outings to 40,000 mothers and children and found employment for 53,000 who were out of work. Besides these things it distributed 900,000 pounds of ice to the tenements in hot summer time, 5,000 tons of coal to the suffering in the winter, and gave away an untold number of garments. It restored missing friends, cared for destitute children, erring women and down-and-out men, in its homes. It visited the prisoner and found him work when he was released, nursed the poor victims of dread maladies when no one else would care for him, cared for the dirty drunkard when others would turn him over to the police and in all did just what Jesus told his neighbors at Nazareth that he had come to do. It took the Good News of a personal friend and savior to multitudes that none other would go to and thus filled full the Master's commission to this world by preaching the gospel to the poor. Let their theology and their methods be criticised as they may, no criticism of them could be more telling than that which their charity brings upon the churches by the vividness of the contrast it brings to that which they show.

Temperance Notes

In these days of conservation and prevention, why not prevent the making of paupers and criminals by abolishing the saloon? Why not save 100,000 premature graves every year by depriving liquor of its terrible toll? Why not conserve human life by conferring it upon the 10,000 infants that will be smothered by drunken parents before the next year is gone?

If the breweries were put out of business, 38,800 workmen would be turned over to legitimate manufacturing and the millions they use to destroy prosperity would be contributed to build it up.

Editorial Table Talk

A species of dishonesty in our church life is occasionally turned up by the missionary secretaries in the case of the church treasurer's use of the funds contributed to specific missionary causes for the current expenses of the congregation. We are not over-plain in calling this dishonesty, albeit the officials may not be fully aware that it is such. When a congregation makes an offering to a missionary cause—foreign, American, state or any other—that money should be held absolutely sacred to that purpose. It is a good habit for treasurers to forward such funds immediately to the proper headquarters. The societies are constantly in need of every dollar that is coming to them, and, besides, it should be instantly removed from the temptation to apply it on the janitor's wage or the coal bill.

It is not the custom of *The Christian Century* to publish the appreciative words expressed by our readers. As a rule they are meant for the editors' aid and encouragement, and they never fail to help. This week, however, we are printing a few of the hearty commendations of the *Daily Altar*, which with one more issue rounds out a full year in which a theme, a scripture selection, a bit of poetry and a prayer have been provided for family and private devotion for every one of the three hundred and sixty-five days. This work has been a work of love by Professor Willett, the writer of the page, and has, perhaps, sprung from a more interior and intimate place in his heart than any of his previous writings. The wholesomeness and reality of such fellowship with God as is expressed in these prayers and selections of literature make *The Daily Altar* at once a guide and a standard of the life of the spirit. It greatly rejoices the editors to receive the appreciative words from our readers which reveal the impressive fact that through the year a large company of us have been kneeling together as families or in our closets meditating on the same great theme and offering the same simple prayer. We can print but a few of the good words sent us, but sufficient to assure other devout hearts that they belong to a large fellowship of those who aspire for the eternal values of the spirit. In this connection it will be grateful news to many to announce that the department will be continued at least until the *Daily Altar* is published in book form.

The Federal Council of the Churches of Christ of America has gradually enlarged its work during the past year to meet the growing opportunities for coöperation among the different churches. The field force has been considerably increased. Dr. E. B. Sanford, the Corresponding Secretary, has called to his assistance four other valuable men. Rev. Hugh B. MacCauley, of Trenton, New Jersey, has become the Secretary of the Eastern District of the Council. Rev. Charles E. Bacon has been made Secretary of the Central District, including nine states, with headquarters in Chicago. Rev. John P. Thomas, Jr., is secretary of the Western District, with his headquarters in Denver. And Rev. G. Frederick Wells has been chosen assistant in the research work of the national office at New York. Notable service has been rendered during the past year by the Commission on the Church and Social Service, which has investigated the labor conditions in the mining and coal districts of Pennsylvania, and has issued a very important report under the direction of its secretary, Rev. Charles Stelzle. An equally important work has been done by the Committee on Home Missions. It has secured the adoption of a plan of comity that is strengthening the nation-wide mission work of the churches affiliated in the Federal Council. It is probable that the next inter-church conference under the direction of the Federal Council of Churches will be held in Chicago in 1912. The Council is composed of four hundred officially appointed representatives, from thirty-two denominations, with a hundred thousand ministers and sixteen million members.

A letter from Rev. Albert J. Saunders, our Australian contributor, whose recent articles have been much appreciated by *Christian Century* readers, tells about the hearty reception accorded Secretary F. M. Rains by the Federal Council of the Churches of Christ at Adelaide. Mr. Rains brought with him a letter from the Foreign Christian Missionary Society, suggesting the desirability of closer coöperation between the united work of American and Australian missions. The secretary's addresses made a deep impression upon Australian Disciples everywhere. "Commencing at Brisbane and

finishing at Perth, he has lighted a torch half way around the Australian land which shall never be extinguished." "Three men of God," continues Mr. Saunders, "have left an abiding impression on the Australian mind in connection with missions. They are G. L. Wharton, A. McLean and F. M. Rains." Mr. Saunders describes with enthusiasm the evident progress being made by the Disciples of his country. Great interest is now being manifested in educational work. "We are all fast coming to see that the great work of the church today is educational and inspirational. Informing papers, addresses and discussions were given (at the Federal Council) on such topics as: Kindergarten work, the graded system, Sunday-school equipment, adult classes, and teacher training." The college of the Bible at Melbourne now has a student body of fifty, with three professors. Australia looks to America with a deal of pride as she sees her sons, Mark Collis, Cecil J. Armstrong, Hugh McLellan, J. C. Dickson, C. A. Moore, E. T. Edmunds, and others—standing in the front line of efficiency and leadership in our American church life.

The Passing of Mrs. Eddy

There was no surprise for the public in the announcement last week that Mrs. Mary Baker G. Eddy had passed away. In fact not a few people have believed that her death actually occurred some years ago, but was being skilfully concealed from the faithful in order to prevent a collapse of the faith.

But the personality of Mrs. Eddy was so little in evidence during the last years of her life that it was a matter of little moment whether she were living or dead. And it speaks well for the strength of the organization she built up that her removal from actual leadership through a long period of years has been so little significant. It is probable that her death will work no change in the general affairs of the Christian Science community.

It is of course quite too early to estimate with any accuracy the place that Mrs. Eddy will hold in the company of religious leaders. The extraordinary success she achieved in building up a large and influential following has been one of the phenomena of modern church affairs. The permanency of the movement will not be affected by the passing of this woman who though so greatly revered and so freely quoted, was so little its leader for the last ten years. But there are other forces that are shaping its career much more potently than her life.

It is clear that its first ardent claims made for Christian Science, as capable of eliminating all disease and suffering from human life, have been abandoned by the wiser leaders of the organization. Some time ago it was decided that surgical operations would be advisable in many instances. And today the number of such operations performed upon Christian Scientists is very large. The evidence for this statement is easily obtainable by any who are interested in the inquiry.

Further, the indifference to public opinion regarding the danger from contagious diseases has been modified by the gradual recognition of the rights of the community to self-protection in cases of epidemic. It was also a significant fact that in connection with Mrs. Eddy's death the statement was made, not by some hostile medical examiner, but by her own intimate friends and family, that the death resulted from pneumonia developed from a severe cold.

With such modifications, the first claims of Christian Science to be a panacea are gradually being reduced to the proportion of the various other organizations and beliefs that emphasize the power of the mind to limit and control physical disorder. On this ground Christian Science is perfectly safe, and there is no reason why it should not make a permanent and valuable contribution to Christian teachings. Furthermore, it has introduced new elements of taste into church architecture for which the entire church ought to be grateful.

Of course its weakest point is its philosophy of disease, or rather lack of philosophy. Second only to this is its misuse of Scripture through its entirely uncritical and unscientific doctrine of a level Bible, all of whose parts are equally valuable provided they can be made to teach the principles of the cult. Its mixture of eighteenth century metaphysics and East Indian speculation make it impossible as a serious belief among people of reflection.

In fact, its appeal is not to that class, but rather to those who are either well-to-do and out of touch with the usual forms of Christian activity, or those who, by reason of physical trouble, take up the ideas of Christian Science in the hope of finding relief. The best commendation of the system is the fact that it does genuinely help so many people, either by disengaging their thought from themselves, or by proving to them what is frequently true, namely that there is nothing really wrong with them after all.

Meanwhile it should be said with emphasis that Mrs. Eddy's life has been a benediction to great numbers of people, and her teachings, however partial and fragmentary their value as an interpretation either of Scripture or of the facts of life, have proved valuable to many in the community. The fact that this movement does not promise to be permanent need have nothing to do with the cordial recognition of all its virtues. It will at least have made a sincere effort to emphasize some neglected elements in the Christian faith. Time will prove the value of these, and also the transient character of the movement as a whole.

Baptism, Salvation and Church Membership

My dear Mr. Morrison: I was much interested in your favor of May 4, and have kept it by me for reference. I note you favor the practice of receiving members into Disciple churches who have not been immersed.

Now I have before me a quotation from "The Christian Leader and The Way" which says "Baptism is one of the conditions of salvation that alien sinners must comply with in order to salvation from past sins." Would you agree with this? and if so, would not the admission of unbaptized persons to a Disciple church be equivalent to admitting an unsaved person? I know that but few Disciples hold that baptism is essential to salvation, but I supposed all held that it is, when possible, essential to obedience to Christ, and I have liked this feature of your views. Such expressions as the above are thrown in the way of the movement toward union between the Baptists and Disciples. Can you give me any points that will enable me to meet such quotations from Disciple papers and preachers?

Cordially yours,

E. F. MERRIAM.

Boston.

We have asked the editor of the Watchman, to allow us to respond through the columns of The Christian Century to his inquiry printed above. The quotation from "The Christian Leader and The Way" is going the rounds of Baptist papers to the prejudice of the union sentiment so fast growing up between the two bodies.

It should be said very plainly that the excellent paper from which the quotation is made does not represent that portion of the Disciples which is taking an interest in union with the Baptists.

As should be by this time well known, there are in reality two bodies of Disciples or Churches of Christ in this country. One numbers a million and a quarter, the other perhaps 150,000. The larger body is organized for missionary co-operation, has settled pastors, uses instrumental music in its worship. The smaller body declines to engage in missionary co-operation, has no settled pastors with salaries, and is opposed to the organ in its worship. To the smaller body the "Leader and Way" belongs. And while its spirit is most commendable in many ways, and its managing editor Mr. Fred Rowe is a Christian gentleman of the finest grain, it is not taken nor does it take itself to represent the views characteristic of the larger body.

Coming to the question, however, The Christian Century is not advocating receiving into the church by certificate any person who is not already a Christian, already pardoned of his past sins, already saved. Furthermore this paper is not advocating receiving by certificate any person who is not already a member of the church of Christ. The Christian Century is not advocating receiving any person into the church at all—only Christ receives people into the church. What The Christian Century is protesting against is the sectarian practice of refusing fellowship in the church to those whom Christ has received into his fellowship and who are already members of his church.

We leave to those who care for such questions the discussion of the point whether salvation is before baptism or after baptism. The distinction between baptism as a condition of salvation and a command of Christ is, to us, too fine to grasp. To us, a man is as good as not saved if, being saved, he refuses to obey what to him is the clear command of Christ to be baptized.

It seems clear from Scripture and psychology, as well as common observation, that membership in the church, if not an absolute condition of salvation, is so nearly such as to justify the Disciple practice of having converts join the church before they do too much rejoicing over their salvation. This close coupling up of the initiating act of church membership with the soul-process of faith and repentance—while capable of crude misuse—is nevertheless a strong advantage in the Disciples evangelism.

The Christian Century does not advocate for a moment the admission of an unsaved person into the church, nor an unbaptized person; but in the most earnest manner we dispute the right of any group of Christians to deny any item of fellowship to any one whose membership in the church is sealed with Christ's own acceptance.

Is My Name Written There?

"Am I saved?" "Where shall I spend eternity?" "Is my name written there?" are questions of similar import and mean little or much, according to the character of the person asking them. One who thinks of salvation as escape from hell fire, of heaven as a place of selfish ease, of God as arbitrarily registering names in the book of fate, will not arouse the conscience by any or all of these questions. There is nothing moral in this idea of religion. The questions have moral significance when they are asked by one who abhors sin and seeks release from it, who thinks of heaven as the place of perfect justice, and of the book of God as containing the names of those whose love for man is genuine. The questions all amount to this for the earnest man: "Have I found my place in God's world, and am I filling it to the best of my ability?"

The disciples returned from a preaching tour and reported with delight that the spirits were subject to them. Jesus warned them against taking deeds out of the proper connection and treating them as ends in themselves. The subjection of spirits to the disciples got its meaning from the relation of the disciples to God. "Rejoice that your names are written in heaven." Power and skill must be devoted to the serious business of life if they are to bring satisfactory returns. The man who spends his leisure in training a dog does not rank with the man who uses his noon hour or evening in acquiring knowledge that makes him a better citizen or enables him to invent a machine that diminishes the drudgery of some worker. Accuracy in the use of a revolver is not a worthy accomplishment for the ordinary American citizen, for killing men is not our business. But it is worth while to know how to raise wheat and corn, for these crops are necessary to the life and health of the nation.

The evangelist announces that he has held a great meeting and gathered hundreds into the church. What would Jesus say to him? Would he not call attention to the bearing of the meeting upon the future power and influence of the church? Granted that you do have power to induce others to say they believe what you believe, the great question still remains: Are you helping people to be members of the spiritual democracy called the kingdom of God? In so far as the work of an evangelist brings men into this democracy, it is good. Jesus bids him rejoice in that service. The preacher invites the disciples everywhere to rejoice with him on the completion of a beautiful building in which he is to preach the gospel. The Master bids him consider the relation of the church to the poor and the outcasts, to the unevangelized at home and abroad, to the homes about it, to the politics of its town, and to the education of the young. The college does not get its name written in heaven by securing a large endowment, by the size of its student body, nor by the learning of its teachers. All these are good if they are employed for the purpose of preparing young men and young women to fill worthily their places in life. Respectability is not synonymous with divine approval. The respectable man merely meets the requirements of the circle in which he moves. Among thieves the thief is respectable, among pirates the hard-hearted have honor, and in certain kinds of society the least serious are reckoned the most honorable.

The best disciples do not spend much of their time over the pages of the divine register. They are too busy with immediate duties. They have children to be kept clean physically and morally. They have sorrowing neighbors whom they must comfort. The Sunday-school is in need of them as teachers. Widows and orphans look to them for protection and guidance. Wayward boys and girls trust them and come to them for advice and encouragement. They are so busy doing good to others that no time is left for them to bother about their own salvation. The man who is always feeling his spiritual pulse is hopeless. It is necessary now and then for every one to take a look within and pass upon the motives of conduct. But the sanely religious give the greater part of their attention to the things to be done rather than to the feelings attending actions. They are aware that it is not easy to do the right thing "to the right person, to the right amount, at the right time, and in the right manner." They study their surroundings with a view to finding what they have to do in order to be co-workers with God.

Midweek Service, Dec. 21. Rev. 20:15; Luke 10:20.

"Think On These Things"

"A perfect love, even when lost, is still an eternal possession, a pain so sacred that its deep peace often grows into an absolute content."

The one great need of this age is to get the right idea about work and its relation to life.—Waldo Pondray Warren.

It is never foolish to do a thing because we want to do it. The folly lies in doing a thing because other people think we ought to want to do it, and we do not.—Ellen Thornercroft Fowler.

Chapman and Alexander in Chicago

A Meditation—Not a Verdict

BY GEORGE A. CAMPBELL.

Just now Chicago is divided into three classes as to the Chapman and Alexander meetings. First, there are those that regard them as in every way wonderful, wonderful in their spiritual power, wonderful in the messages they gave forth, wonderful in their organization, and wonderful in results. Second, there are those that are critically hostile, believing that the method is archaic and that the results in no way justified the efforts. Third, there are those who are sympathetically wondering and pondering upon the whole matter. With this last class I claim fellowship. We are the uncomfortable class. The others have the comfort of their own certainty. But our class is a very large one, so large that I sometimes fear to number myself with it. It is the class that wishes to preserve all that is true in the time-honored methods of evangelism, but equally anxious to fit the proclamation of the gospel message to the changing conditions of our present metropolitan life. The dogmatist of our day is he who goes far back or far forward. The rest of us—the eclectics in religion—must rest in our humility. My word, therefore, is a meditation, rather than the verdict of a partisan.

Not Pentecostal in Origin.

The Chapman meeting was not pentecostal in that it apparently did not come suddenly from heaven. It in no way had the spontaneity of the Welsh revival or of the great revivals of history. It was organized for. A few well-to-do laymen were responsible for its coming to Chicago. The ministry as a whole was indifferent. They remembered other efforts of like kind. They remembered, too, that Chapman had been here before. When the campaign became assured, most ministers gave their support, but some doubted.

Mr. Chapman and his party, consequently, did not come to a city or to a protestantism that was surcharged with expectancy and enthusiasm. The people in the churches did not create the revival. It was brought to them.

Revival Secret in the Church Itself.

Cards for prayer pledges and circles prepared by the leaders, were freely circulated; but they did not materially change the atmosphere. There is a widening conviction that the secret of revivals that strike down to the roots of life and that build lastingly is to be found with the church members themselves.

Mr. Chapman spoke to vast audiences at each of the three centers. They ran from 2,800 to 5,000. These, in themselves, were inspiring. The choruses led by Mr. Alexander were splendidly organized. The soloist, Mr. Naftager, the pianist, Mr. Harkness, the chief of personal workers, Mr. Norton, Mrs. Alexander and Mrs. Norton were all in their chosen fields superior. Mr. Chapman is an adept as a platform manager. He is quiet, dignified, but every moment he grips the situation. There is no missing cog in the wheel of the organization.

Organization's Work Smooth.

Everything is planned and then carried out as planned. The art of it is striking. Sometimes one feels that something unexpected or spontaneous would be refreshing. There is no clashing of the leaders. They seemed always to be warm friends whose hearts were in their work. The organization, together with the capable and pleasing personalities of Mr. Chapman and his party, doubtless in

large measure accounted for the large audiences.

But, besides, there was religion. Nothing but a religious message draws large audiences night after night. Religion is about all there is to life, anyway. The platform sermon is often overestimated. Mr. Chapman did not preach great sermons. He did not try. Perhaps he is a discerning psychologist. Perhaps he simply tries to give the great preachers a chance at the souls of his hearers. These are mystery of life, conscience, ideals, the Word, Christ, God—and may I say sin, or at least its consequences. The thing that counts in a meeting is not what the pulpit is saying to the souls in front of it; but what these souls are saying to themselves. As for myself, I was not a very good listener to the sermons, but the atmosphere preached to me till I preached to myself. The sermon that convicts may be a deed, almost forgotten, but brought up to trouble the conscience in the atmosphere created by the varied elements that go to make up a revival.

Object of Revival to Revive.

Indeed, what is the object of a revival if it is not to revive? It is inspiring to see drooping souls lift up their heads with courage, resolution and cheer. Many of my Christian friends faint by the way. The up-climb is too steep, or the fog dispiriting, or the waters too poisonous. They faint constantly about me. My benediction upon any revival that lifts their drooping heads as the falling rains lift up the withering grain.

To see a friend come to feel that he is a man again is a wonderful experience. I have seen several, and in the revival just closed.

There were some surprises to me in this meeting. Quite a number of people whom I know well, and living within a stone's throw of the Austin tabernacle, did not enter the meeting once. Some of these were hostile to revivals. They were intellectualists who believe in going up gradually. Of course they have observed widely enough to know that often great decisions are made in a moment, which decisions entirely change life. However, they think revivals are too emotional and will have nothing to do with them. Then there were others that did not go because they disliked the exhortation. They did not like to be embarrassed.

Much Voting—Not Always Clear.

Mr. Chapman does much voting. Sometimes I thought he was confusing and that the much voting did not work toward definiteness. In his men's meeting he was more clear and definite.

When the average non-church man saw the tabernacle being erected, I wonder if the following does not represent his mind:

Non-Member—What is that large building that is being erected?

Member—That is the tabernacle where Chapman and Alexander are to hold the great revival.

Non-Member—My, it's big, isn't it? How many will it seat?

Member—5,000, they say.

Non-Member—What is it costing?

Member—I understand about \$5,000.

Non-Member—How long is it to be used?

Member—Two weeks.

Non-Member—Is that all? My, that is an awful lot of money just for two weeks. What's the matter with the churches? Can't they do the work?

Member—This is an effort especially to

convert sinners.

Non-Member—Well, I should think we have enough preachers right here.

He and "member" part, but he keeps in mind that the object of the meeting is to convert him. He therefore stays away. The advertised object accordingly defeats itself. The officials of the Layman's Council estimate that over 90 per cent of all audiences were church members. The percentage of non-members attending might be as low as 5 per cent. The failure to get outsiders to attend is going to greatly lessen revival efforts in cities. The meeting of largest results that I attended was the children's night, but I should like to see the children make the public confession of their faith in the edifices where they are accustomed to meet. The association would mean more. Children are natural, but our ways with them, especially in religion, are often very unnatural.

Churches Not Built Around Ideas.

Mark Rutherford says in these days we do not build our churches around great ideas. We are not Calvinists, Arminians, or anything in particular. The truth of this was well illustrated in our group meeting.

W. R. Lane, of England, was our preacher. He is a thoroughgoing Calvinist. Two or three nights he valiantly set forth the Calvinistic doctrine. Several of my ministerial brethren were quite restless. But Lane has the health of humor and the saving humanity of a big heart. The Methodists of Chicago, not being trained in polemics as their fathers were, thought it the best preaching they ever heard. Alas for the wars of the past! I thought our people would be shocked, particularly at one sermon. But they liked it fine. After all, perhaps, it is the preacher and the truth that is in him that the people hear rather than the system of theology that he expounds.

A Calvinist Leader.

Mr. Lane was a splendid Christian gentleman, but I cannot understand how one can hold to the determining decrees of God and still exhort. It is well that men are kinder than their creeds. The soul is usually more elastic and hospitable than the mind.

Fifty thousand garment workers of Chicago were out on a strike during the latter part of the campaign. Winter is upon them and they are face to face with suffering. The federation of labor came to the rescue by taxing their members 25 cents a piece per week to support these fellow-workers. Here is a vast humanitarian work. The strike is a real problem of life. Jesus said "Inasmuch as ye did it unto one of the least of these ye did it unto me."

I thought the message of Dr. Chapman lacked the social note, that of brotherhood, that of the kingdom. The man Jesus, who toiled and suffered, gave place entirely to the Christ of legal authority.

The Christ of Legal Authority.

"Believe in Jesus and thou shalt be saved" was the message. Jesus paid the whole debt on Calvary. We have our sins and if we believe on him we shall be clothed in his righteousness. Sin is infinite because it is against God and his government. Salvation is safety from the wrath of God, through the blood of Jesus, in the next world. Mr. Chapman did not strike as militant a note as I would have had him. I would have belief in Jesus mean without the least doubt living

(Continued on page 19.)

Our Readers' Opinions

Sentiments of the Secretaries

[The crowded condition of our columns of late weeks has compelled us to postpone until now the publication of the opinions of the state secretaries concerning Secretary J. Fred Jones' proposal to practice Christian union in the smaller villages. The editors will be glad to have the opinions of other readers for publication in later issues.]

FROM THE MICHIGAN SECRETARY.

Editors Christian Century: I heartily endorse Brother Jones' article. He has stated the truth well. We are qualified to take the initiative and we should do it carefully, clearly and efficiently.

Grand Rapids, Mich.

F. P. ARTHUR.

FROM MISSOURI'S SECRETARY.

My dear Bro. Willett: I have carefully read Bro. Jones' article on the "Village Church." I most heartily agree that the successful presentation of this plan would be the most speedy realization of "our plea" and beyond the question of doubt, the solution of the church problem in all our smaller towns.

I am not so hopeful that such a messenger would find a welcome in these villages. The first and strongest opposition will come from the pastors in these fields. It is my experience that a man has large room for development of sectarianism where he has a small field for all the desirable fruits of Christianity.

I should be most happy to make the effort. I am persuaded that the need and not the difficulty should determine our work. Most sincerely yours,

Kansas City.

D. Y. DONALDSON.

FROM THE KANSAS SECRETARY.

Dear Brother Willett: Your editorial on "A Practical Campaign for Unity" suggested by a question presented by J. Fred Jones of Illinois to hand. I think such a plan as you propose, if promoted by the right kind of a man, in over-churched towns, where the fundamentals of the gospel are not clearly preached would in every instance be productive of much good, even though in only a few instances it would result in practical Christian unity. The man for such a work would have to be spiritual and cultured and patient and content to preach a few things and not try to display his knowledge about many things that may be found in the realm of opinion. The work outlined would certainly be very interesting. Fraternally,

Topeka, Kan.

GEO. E. LYON.

FROM IOWA'S SECRETARY.

Dear Brother Willett: I have read the letter of Brother Jones very carefully and voice my hearty approval of the suggestions made. Denominationalism is not dead, its baneful influence is to be seen, especially in our smaller towns; bringing the question of Christian unity to the front as never before. Men and women of every faith and no faith, recognize the evil of division among Christian people and, as never before will welcome a solution to the problem.

It may be that we are trying to hurry God's plan, that we are impatient and expect too much. The leaven of Christian unity is at work. The leaven may be hidden, but I believe that it is there and doing its work and, in God's own good time the whole lump will be leavened.

It occurs to me that we should work along two lines. The one suggested by Brother Jones, in which ministers of tact and ability

should present the Bible plea for Christian unity in small towns and villages in which the Christian people are divided and endeavoring to support a number of denominational churches, so many that the spirit of rivalry fairly crushes out the Spirit of Christ, so many that it requires the time of the ministers and their people to save the church and support the minister, with no time to care for the sick, minister to the poor and save the unconverted. This could be done with first, a conference of the ministers of the town; second, a conference with the business men, professional men, and other leading men of the town; third, a public appeal to the citizens of the community. Such an effort might only result in the seed sowing that would bear no immediate fruits or, it might result in the formation of a "unity council" that would stand for the preaching of an affirmative plea emphasizing the things fundamental.

The second line of procedure could be a propaganda of education in which the fundamentals should be wrought out and placed in the hands of every denominational minister and ask him to carefully study them and teach them to his people in his own way, leaving it to the good judgment of the people and to God to work out the results.

I would rejoice to see such a man put at this kind of work in each of our states. I would not be so much concerned about organizing churches, but rather be concerned about presenting the New Testament plea and giving emphasis to the fundamentals of faith, the things on which the Christian world can unite without a sacrifice of principle.

We have just had an interesting experience in Iowa. A small town of four hundred people and three church buildings, a Congregationalist, Methodist Episcopal and a Christian. Neither of the congregations was able to support a minister alone and they agreed to unite their efforts and employ one man to minister to the three congregations. First, they employed a Congregationalist minister and they got along very nicely. Second, they employed an M. E. minister and they got along quite well with his services. When his time expired the first of October of this year, it was our turn to furnish the preacher. The M. E. minister, however, was continued there by the conference and it was to be one of their regular stations. Our brethren were thus left out of the merger and they had the choice of yielding the field or employing an evangelist with the hope of securing enough strength to employ a minister of their own. The meeting was held resulting in 55 people becoming obedient to the Gospel, many of them leading citizens of the town, and the employment of a minister. The town cannot support three ministers, nor two, and we wait to see the final outcome.

Des Moines, Iowa.

B. S. DENNY.

FROM WISCONSIN'S SECRETARY.

Dear Brother Willett: I am favorably impressed with Bro. J. Fred Jones' suggestions and with your comments upon them. I note also with approval your reference to the "Christian Union Foundation." I have, since entering upon this work, been watching carefully and studying the union experiments in Wisconsin.

Results so far, I think, scarcely warrant an opinion. Of this, however, I feel sure: the very first thing needed is a vigorous campaign of education, and I think this can best be conducted by means of the press. It seems

to me that this is more an age of the printed page than one of public gatherings. I am learning too that people will read what is being said on religious subjects if said in the proper way. This method too will be less conspicuous and while working in a quiet, subtle way, will avoid much prejudice and opposition, which are to be avoided as much as possible, and which would most surely be aroused if public meetings are attempted. We also have learned as Bro. Jones suggests, that the greatest drawback to any union movement is the opposition which comes from the leaders. One minister, who is sweating his soul over one of these union problems, told me but recently that the matter would be soon settled most satisfactorily to every one concerned if only "outsiders" would not interfere. When the masses have been given a broader, higher vision and thus lifted above the narrowness and some of the littlenesses that enter into our religious work, especially then do I believe that the methods comprising lecturships and special public campaigns can be successfully put into practice. I hail with delight the establishing of the Christian Union Foundation, believing it to be one of the most important movements of this stirring time. I lend myself without reserve to any feasible plan which looks toward the uniting of God's people, realizing more and more that there is but one plan which can ever succeed and that is the Divine plan.

I take it that you wish brief comment and have tried to follow that principle. May the good Father bless you in your work and give you strength for your labors in every effort looking toward the extension of the kingdom of our Master. FRANK L. VAN VOORHIS.

Green Bay, Wis.

FROM THE KENTUCKY SECRETARY.

Editors Christian Century: (1) The evil of division is nowhere more apparent than in the village and country church, and Bro. J. Fred Jones does not over-state the case. Certainly the sin of division is nowhere so apparent and the awful waste of money in seeking to keep up from 3 to 6 churches in a village or small town must be accounted for.

(2) If the man can be found and the funds be provided to support him in the proposed effort to inaugurate such a campaign, it seems to me that it would be wise to undertake it.

(3) None of us could object to an effort at that kind of union. J. Fred Jones "was bred in old Kentucky," and hence we would not expect a suggestion from him that would not be safe and "sound."

(4) As far as a judgment can be formed from a knowledge of Kentucky, I would say that it will not avail very much—but there may be fields riper for this than this state. Possibly tried in some other section we might be led to see possibilities in that line here that are not now apparent.

(5) In the comments on this article by Bro. Jones is a statement that hardly does state secretaries and other workers justice. We feel justified in seeking to establish a church that is "Christian only" in any field—for the sake of this very principle that we hold so dear. Wherever there is such a field no matter how over-churched it is with denominationalism we feel that we have a divine call to tell the gospel of "Christian union" there. With best wishes, I am, fraternally,

Sulphur, Ky.

H. W. ELLIOTT.

A FURTHER WORD FROM ILLINOIS SECRETARY.

Dear Bro. Willett: The place you give my suggestion in the Century is very kind, and besides it encourages me in the plan proposed.

Speaking for the Illinois Missionary Society, I would say if it was a good impulse for a year or two it might be put into practice if our income would justify it. But I do not know how to secure the impulse or the increased income. Our preachers, being human, for the most, seek the line of the least resistance and emphasize our missionary interests that are more popular. State missions being neither popular nor crowned with the emotional, get no proper and continuous representation in our pulpits and our income is at a standstill.

But, I am sure of the reasonableness of the suggestion, and from the little time I have had to test it on the ground I believe it will work. All kinds of Christian people are so tired of the desperate struggle to maintain churches in the villages that they give a most cordial hearing to a word for better conditions. Then, I find that it is a strong appeal to the strong men outside the village churches. Of course the village ministry squarely opposes any proposition that even squints at unity, but the body of the church people do not sympathize with them. The truth is the average village minister is of small caliber and he cannot therefore be blamed for his attitude, but the preacher who will make himself the intelligent and consecrated minister to the entire village has a wonderful field just now.

I am sorry to say that many of our own men are content to minister to the little company they have to begin with, and do not seem to feel a desire to enlarge their borders. The truth is we have many men and churches that are sectarian, that are trying to deal with the unity proposition. Of course their real position hinders them in the very things that they are set to accomplish.

We have so many projects going now, whose bases are brainstorms that it is hard to keep our minds and hearts upon the real purpose of our movement, but one could wish that there was some one who could turn all this enthusiasm into the main channel and I hope the Century may do it.

It seems to me the project should have a thorough threshing out in our conventions and for some time to come as well as in our papers. Sincerely yours,
Bloomington, Ill. J. FRED JONES.

FROM ONE BENEVOLENT SCHOOL SECRETARY.

I am a practicing the Christian Century more and more. I wish we had a man among us who was large enough to be a martyr to demonstrate the practical working of real Christian union as pleaded for by Thomas Campbell. We need a man large enough to be seen as large enough to be heard, true enough to be trusted, and courageous enough to be a sacrifice to prove that Christian union, by the co-operation of different denominations on equal and fraternal basis, is practical and workable. I have proved it myself by the actual organization of two such works during my ministry. Both worked well and produced the results for which we are actually pleading. At Cassin Park, Ill., I banded together twelve Disciples, ten Presbyterians, four Lutherans, two Methodists, two Quakers and seven who were not members of any church, into a union work. Out of twenty-three confessions over the space of three years, all but one were immersed. The Presbyterians furnished most of the Sunday-school teachers and the Quaker was superintendent of the Bible school. Now that is what I call church union in practice. But it is a small country village and I have never published it. But if such a work as that could be undertaken by a man like Peter Ainslie, or some such man in an honest endeavor to make it go, I believe it can succeed.

The Christian Century is on the right track

on the subject, and if the union ever comes, it must come along the lines of accepting our neighbors where they are and leading them by the Bible only, to where it will lead—to the exalted Christ so we can all see Jesus only.

In my work as Bible evangelist I could tell you some most pitiable stories of wasted money and fields and forces in the vain and foolish efforts to maintain denominational sectarianism—and I am frank to say that I know no church today that can say truly it is not guilty of these sins. Many villages are growing restive under the present religious restraint and handicap that their divided state puts on them. But I must stop. I could write all night on this subject that wrings my heart as I go about the state and realize the pitiable condition of things that exist in the name of religion.

No wonder many of the churches are almost deserted, and spiritual life dead. How can it be otherwise?

Please remember I just started to order some books and wanted to say a few words of praise and appreciation of your valuable paper. Your editorials are charming—they keep leading one toward the border line of the untried but not the untrue. They fire us with the romantic hope that our ideals are one day to be realized. If we just had the man that was big enough and dared to die (or really was worth killing) I believe the glorious day of Christian union could be realized and that soon. God meets men and reveals himself in the realm of the practical and not in theories. The Christian world will have to work and worship together before they can think together.

Springfield, O.

L. I. MERCER.

Concerning the Daily Altar

Dear Bro. Morrison:—I have been intending to write you a letter and tell you what a help the Christian Century has been to me and how much I have enjoyed it. I still intend to write the letter and this postal is just to ask you to not discontinue "The Daily Altar" page. HELENA M. COTTON.
Shelbyville, Ind.

Editors Christian Century:—Let me say just a word of appreciation of your editorial, "The Deeper Thankfulness," issue of Nov. 17. I thought it splendid, and made liberal use of it in my Thanksgiving sermon. We use the "Daily Altar." Think it helpful and beautiful. Hope it will be continued.

D. B. TRUS,

Rupert, Idaho.

Pastor.

Dear Dr. Willett:—You wish to know if we want the "Daily Altar" to be continued in the Christian Century. I for one say most certainly we do. I have enjoyed the paper for a long time, and especially that page. It is uplifting and strengthening each week, as we are shut in from the outside world in this mountain village. We are without a pastor and many young students stand in this old historic pulpit trying to teach the way of life. Give us the "Daily Altar." I would that the whole brotherhood could be induced to read and study the pages of the "Century."

Bethany, W. Va. MRS. S. B. DOBYNS.

Editors Christian Century:—By all means continue the "Daily Altar." I use it daily. You are giving us a mighty good paper. It is full of rich and good things. It is a great power for better things.

Vacaville, Cal. FRANK E. BOREN.

Editors Christian Century:—I want to be among those who ask for a continuation of "The Daily Altar." We have been using it at our morning family worship during the year, and have found it most helpful. I know of nothing in this line that seems to me quite so satisfactory.

And while I am at it, let me tell you how very much I am enjoying The Christian Century these days. I have had a sneaking feeling of ingratitude for pretty nearly a whole year because I have not written to let you know how helpful and inspiring I have found the Century. It always stimulates me, and I am glad to find it so religiously helpful. You seem to have discovered the secret of "speaking the truth in love." Every now and then I find some things about which I feel constrained to attempt the "suspended judgment" attitude, but I would greatly prefer a paper from which I differed in some things to one which pandered to me by saying what I thought I believed instead of saying what it be-

lieved! I enjoy the Century, and it helps me as a Christian and as a preacher. Fraternal-ly,
Liberty, Mo. GRAHAM FRANK.

Dear Dr. Willett:—The "Daily Altar" page has been a great comfort and inspiration to me personally and has been greatly prized in our home. We have made it a practice to read it each morning at the family breakfast table. We hope it may be continued after Dec. 31. CLAIRE L. WAITE.
Milwaukee, Wis.

Editors Christian Century:—The Century for this week just to hand, and it seems to me better than any preceding issue. Personally I should be very sorry to see the "Daily Altar" discontinued, at least before the publication of Dr. Willett's book containing what has already been given in that department. A. H. SEYMOUR.

De Smet, S. D.

Editors Christian Century: "The Daily Altar" quite helpful and would like it continued. I wish you would publish a first-page exhaustive editorial review of Phillips' "Kingdom." CLARIS YUELL.
Paulding, O.

Editors Christian Century: We have many times thought of writing you to express our appreciation of "The Daily Altar." It fills a place in your paper, that nothing else can fill. May the Christian Century continue "The Daily Altar page."

Elkhorn, Wis. H. C. WAITE AND FAMILY.

You are giving us the best paper in the Christian Century the Disciples have ever had. You are telling our people the truth they must learn and practice if they fulfill their highest mission. A. N. GLOVER.
Fullerton, Cal.

Dear Bro. Morrison: Inclosed please find check for \$1.00. This is money well spent. I consider "The Christian Century" the best religious periodical that comes to my desk. Its pages are fresh and inspiring. I hope to be able to place quite a few in the homes of my people. If I could get my entire membership to read "The Christian Century" I feel confident that they would have a larger vision of God and his kingdom.

H. G. CONNELLY, Minister.

Ardmore, Okla.

Editors Christian Century: Do not take from us the "Daily Altar" page. Many religious newspapers have little enough reading that can be called a help in the religious life of their readers. No matter what my mood, no matter what the particular burden of the day, I always find a message in these readings. Oftentimes it seems God-sent. M. H. S.
Haverhill, Mass.

Church and College Closely Knit

How Valparaiso University Life and Church Life Interpenetrate in Mutual Service

BY H. D. WILLIAMS.

The Christian church at Valparaiso, Ind., is an institution worthy of study. The building, a large and commodious structure near the center of the city, is badly worn by service and is not especially fitted just now to the needs of a large church. Preparations are under way to expend \$2,500 or more in improvements. The members, to the number



The Church Home.

of 1,000 live in all parts of this city of 10,000. They come from all classes, from the humblest poor to fat-salaried officials, from the uneducated to learned professors. This is no class church; rich and poor alike are welcomed and urged each to fraternize the other in a real way. The spirit of equality is very marked.

Strong Masculine Element in Church.

The church is blessed with a fine body of business and professional men. Among them are many who count but little in the service of the church. Then there are many who are worthy and helpful, and a few who deserve special mention for the good of other men who earnestly desire to be more efficient in Christian service. There is H. B. Brown, for instance, who is president of Valparaiso University. He is a very busy man; he looks after more students annually than any other university president in America, but he finds time to do many things in the church. He attends Sunday-school where he acts as an usher and teaches a class of boys of 14 and 15 years of age. He attends both the morning and the evening services of the church, and though 63 years of age, is one of the most regular and active members of the Endeavor Society. Does he give? Certainly, but his giving of time and service is his best gift, though he makes it a rule to pay one-tenth of the running expenses of this church.

The Church's Pre-eminent Teacher.

Then there is Prof. M. E. Bogarte, dean of the department of mathematics and engineering in the university. He is a great man, distinguished, brilliant and successful. He is a wheel-horse in the Valparaiso church. His special work is that of teacher for one of the greatest Sunday-school classes to be found in many states. It consists of over 300 people, chiefly men, though some women are in it. It meets in a separate room at the regular Sunday-school hour and has its own opening and closing exercises. Prof. Bogarte teaches by the lecture method in which he is a master. He proceeds as before a university class. He is deliberate, logical and intensely illuminating. He draws the big class and holds its deepest interest by a sensible, honest, frank, practical and scholarly exposition of Scripture. He is a

thoroughly modern man with modern methods. He is no legalist or literalist. He is supremely loyal to Christ, duly prizing, at the same time, his Christian liberty. He uses no crowd catching devices. He teaches right on through the hard and prosy problems as they may come, relying upon the Bible to suggest the principles of vital importance and absorbing interest today. Of course his teaching is "driven home" and clinched by the power of a captivating personality that compels respect, admiration and even love from those who know him.

In addition to these two very extraordinary men, there are Prof. C. W. Benton, Doctor Young, Doctor Blount, Mr. Geo. Beach, Congressman Crumpacker, Tommy Shreve, and several others who are strong men and fine specimens of devotion to the church.

Women Numbered Among Leaders.

And the women, of course, are really ahead of the men. The writer attended a meeting of the ladies' organization which, in this church, is called "The King's Daughters." It is a body of fine women and they render valuable service to both church and community. Of these women, Mrs. Cora Benham, the Sunday-school superintendent, is one of the most active. She is professor of mathematics in the university, but finds time to super-

thus associated is Claude E. Hill, National Superintendent of Christian Endeavor among the Disciples. He has been on the field a year and a half and is doing a good work. He succeeded Bruce Brown, now of Spokane, Washington. J. H. O. Smith, J. V. Updike and John L. Brandt were former ministers here. Hill is a great hustler. He is hard to overtake, for he walks like the wind. Not content with fast walking, he now owns an automobile in which he rushes about the city and all through the country at his will. And when pastoral work fails to satisfy his going spirit, he chases quail all over the country. He makes things move when he gets behind them. Yet Mr. Hill does not drive people; he leads them and he appears to lead very successfully.

Pastor Universally Regarded.

He is one of the men in whom everybody believes. All admit and admire his honesty and enthusiasm, even though they may differ from him in some things.

As a preacher, Mr. Hill is practical and ethical rather than theological. His sermons nearly always are directly applicable to the present problems and undertakings of the church or community. He deals ever with the big problems of the soul; he has no time for trivialities. In the first sermon



Rev. Claude E. Hill.

intend the school, attend teachers' meetings and in many ways aid her teachers. She is an enterprising and energetic superintendent who proposes to lift her school to the highest level. Under her hand the school is prospering, the attendance now running at about 500.

The minister who is so fortunate as to be

heard by the writer his text was the incident of Jacob wrestling with the angel. He told the story in detail, giving the history that led up to it. Then he gave a thoroughly spiritual interpretation of it—that it is a picturesque statement of the better Jacob overcoming the baser Jacob—of Jacob's conscience successfully subduing Jacob's selfish-

ness. Then he applied the lesson by saying that Jesus, the elder brother, approaches as did Esau, and sets every man today at the same struggle between his better self and his baser self.

At night his topic was, "What Valparaiso Needs." He laid down some general principles concerning city improvement, and then pointed out several city sins and charged them up to the neglect of Christian voters. He concluded with a ringing challenge for good men to join him in a campaign to purify and beautify Valparaiso. The following day the sermon was the talk of the town.

Militant, But Not a Fighter.

Mr. Hill, in his Sunday evening sermon was following the bent of his disposition. He likes a fight for the kingdom of God. He

boarding houses where students can room and board at from \$1.70 to \$3 per week. Poor living, you say. But you are wrong. The rooms are good, neat and comfortable, while the food is well-cooked, substantial and abundant. The writer and his wife occupied a suite and took meals in Altruria Hall for six days. The price of the room, steam-heated, supplied with hot and cold water, well-furnished including two individual beds, is \$1 per week and the board \$2. A room of equal merit in any ordinary town would cost \$3.50 or more. For a year of 48 weeks a student can pay tuition, board and room-rent for \$122. Of the 5,523 students in attendance last year, 2,000 never could have gone to an institution of higher education had it not been for Valparaiso.

Strength in Preaching

By O. A. Smith.

In many churches so much time is consumed in the preliminary exercises that the audience is tired before the pastor begins his sermon. We need to appreciate the fact that the age demands of its ministers and church workers, the same virtues that it demands of other workers. This age says to the business man, "Be prompt and quick in meeting the demands of the public if you would succeed." It says to the teacher, "Make your teaching clear and concise. Give our children the discipline that will enable them to grasp the affairs of life and dispatch their work." It says to the literary worker, "If you would make your story or poem available, be brief. Eliminate every superfluous word. Make your power greater by condensation. Don't play with words! Boil it down!"

If this is the message of the age to men and women in all departments of life, the preacher should be the last man who would disregard it by wading through labyrinths of words, even though it be in deference to a traditional custom.

Preacher Must Reach Intellect.

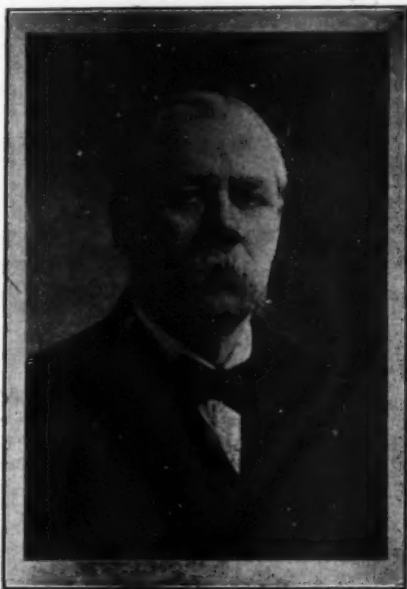
The service should be comprehensive in its appeal to the intellect. This is especially true of the part which is designed to solve the old problem of reaching men. There must be something to satisfy the intellectual nature. Not every preacher can teach, in the sense of unfolding new truths to his hearers. But every preacher should be able to present some thought that will touch the human experience of his listeners, leading them into a larger conception of spiritual truth. For the pastor who is ever longing, searching for the most vital personal message, perhaps no exercise can be better than the following. Let him select the man of the keenest, most judicial intellect in his audience. Let him follow the suggestions which come to him as he endeavors to meet the unspoken thoughts of that man. Let him think, "What can I give of my deepest spiritual life, which will commend itself to that mind as worthy of retention, of a moment's consideration? How can I suggest to him a train of thought which will make the Christ ideal of life seem rational and vital?"

Sensitive to Other People's Needs.

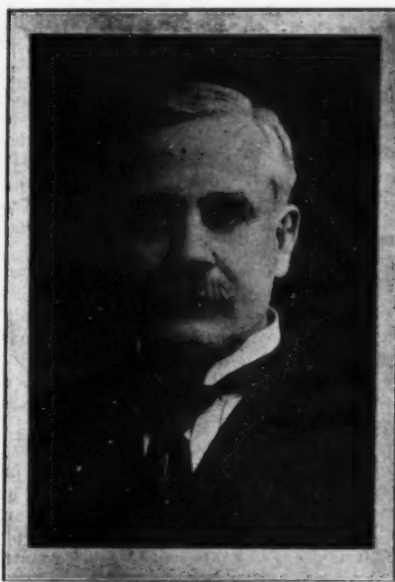
In this connection, we may note the fact that the most powerful teachers of spiritual truth, are men who have a decided sixth sense in regard to the personal needs of every individual they meet; the men who feel so strongly the mental and spiritual conditions of others that they instinctively proceed to meet those needs. That ability is the result of a sensitive condition of soul. The pastor who cultivates that power by heart-to-heart mingling with men and the silent communion of his own soul with the Soul which is the source of all love and truth, cannot fail to develop spiritually; cannot fail to grow in his power of reaching men through the public service of which he is the leader.

It is unfair to the American public to say that it demands of its pulpits mere entertainment. It does not, for any length of time, encourage the performances of religious freaks, or give its support to the spectacular. But we must admit that it does assume toward the minister the same attitude that it assumes toward other workers. It says directly, as it says through the editor, to the man who would write for its press: "If you would hold my attention for an hour, you must give me something adequate in return for it. You, as much as I, are a paid worker in this community. You must have something worth saying, and you must say it well."

Emporia, Kan.



President H. B. Brown.



Professor M. E. Bogarte.

enjoys dealing hard knocks against evil. At the same time he is far from "a fighting preacher." He is a spiritual man, deeply devotional, and ever winning his people to the Christian graces. He is an unusual combination of the militant and the devotional, of the entertaining and the instructive. Crowds wait upon his ministry and the church grows constantly and regularly.

Mr. Hill is an Endeavor specialist and has one of the finest societies in Indiana. He is a lover of young people and has great power with them.

The Hospital.

There is a fine, well-equipped little hospital in Valparaiso, called "The Christian Hospital." It belongs to the National Benevolent Association and is presided over by Mrs. Nora Woodruff. It employs seven nurses and can care for twenty-five patients at once. It is well filled nearly all the time. It also maintains a training school for nurses. It is a fine place in which to be sick—no smoke and no roaring streets. It is also the ideal place to learn nursing, and the expenses are exceedingly low. Here in the fine country air and stillness and so near the best medical skill of the West, this little hospital should be crowded all the time.

The Great University.

This is the supreme thing in this little city. Among educational institutions, it is unique. In 1873, two men, H. B. Brown and O. P. Kinsey, came here and started a school for teachers. During the first year it had 35 students; during the last it enrolled 5,523.

The secret of this marvelous growth is not hard to discover when one is on the ground. Valparaiso puts its educational goods within the reach of every ambitious and industrious youth. It runs four large rooming and

High Educational Character.

To mention this material aspect first, is not, however, to be taken as an indication that inexpensiveness in living is the main virtue of this institution. It is an educational plant of high character. A splendid faculty of 160 instructors guides the institution. President Brown regards the teacher as the essential thing in the university. He has a remarkable power of selecting teachers. And despite the fact that not a dollar of endowment lies under the school the teachers are well paid.

Some of the characteristics that impressed me are: The democracy of the life here, its practicability, the lack of those parasitic institutions, secret fraternities and over-done athletics, a firm but quiet discipline, the spirit of service and sacrifice, a genuine religious tone, and the close contact of teacher and students. President Brown is a genius in fathering the student body, looking after their moral as well as their intellectual welfare.

It is a great thing to lead a church as Mr. Hill does in a community of vigorous young life such as Valparaiso affords. The remembrance of our stay in church and school will abide with us always.

This, then, is man; a being who, if he will live the life that essentially and distinctively is man's, must use categories of thought and obey principles of conduct, which have their source beyond sense and their satisfaction beyond time. In other words, whether or not man actually is immortal, he is called on to live as if he were.—*Carnegie Simpson.*

The Book World

RAMBLES IN SPAIN, by John D. Fitz-Gerald. A generation ago, when a European tour made the fortunate traveler really quite *distingue*, Spain was clearly away from the beaten track and only occasionally visited by American tourists. As yet, the tribes of "personally conducted" wayfarers have not swarmed over its borders, with linen dusters fairly snapping in their forced march under the watchful espionage of a courier, and though "sheep without a shepherd" may have a touching sound, infinitely more pathetic are the harassed countenances of those travelers who are "seeing Europe in forty-seven days" under the relentless "shepherding" of a travel bureau's representative. Spain has become, therefore, one of the most delightful countries to explore, not having been exploited. No more interesting book of travel has been published in recent years than Mr. Fitz-Gerald's story of his leisurely rambles through the land of the picturesque Spaniard, covering more than two years. The book is made up from letters written by the author and is in delightful personal style, so that those who travel through the medium of books will find not only a fund of information, but much local color, so that the experiences seem quite one's own. A chapter on "The Country and Its People" makes it interesting from a political standpoint. The book is profusely illustrated by photographs, many taken by Mr. Fitz-Gerald. (New York: Thomas Y. Crowell and Company. Pp. 290. \$3 net).

EDUCATION IN SEXUAL PHYSIOLOGY AND HYGIENE, by Dr. A. J. Zenner. The question of education in social purity is one that has been growing in importance in the thought of all open minded parents and educators during the past few years. The question is asked with increasing insistency, "How can children be taught the elements of sexual purity and the dangers of indulgence in sin without running the risk of doing more harm than good? It is the conviction of not a few that many of the books which are written with the purest purpose and the sincerest effort to do good have actually resulted in harm when put into the hands of immature children, even those for whom they were obviously intended. Sexual education can only come from a mature mind by actual conversation with the child. The aids that are so freely provided at present for the sexual education of children should come to the children not directly, but through the medium of parents and teachers who first make themselves acquainted with the theme and then speak as only trusted friends can speak to the children. In this little volume Dr. Zenner of the Medical Department of the University of Cincinnati, has included several talks which he gave to the children of his city both in the school room and in social groups. Such talks are of great value, and the book is one that might well be studied by parents and teachers in the preparation for the teaching of these absolutely fundamental truths regarding hygiene, habit, alcohol, the origin of life, prevention of social disease, and the dangers of impurity. Two valuable chapters are added on the method of teaching. (The Robert Clark Co., Cincinnati, 1910, pp. 126, \$1.00 net).

YEAR BOOK OF THE ANTI-SALOON LEAGUE, by Ernest H. Cherrington. Another year's temperance elections have come and gone and the Anti-Saloon League has registered its usual quota of victories. Now is a good time to begin to stock the arsenal for the next battle and there is no better

source of supply than in this volume of facts and data of progress. Mr. Cherrington has succeeded in compressing an encyclopedic array of facts into his book, especially those facts which vouch for the success of the temperance movement. Facts, maps, tables, diagrams and meaty paragraphs all enter into its composition. And they are heartening to the temperance worker who relies upon persistent effort and is willing to fight anywhere at any time if only he can strike a blow at the saloon. If one thinks if a good thing to put saloons out of business without regard to whether it was done by towns, counties or states, this book will tell him how much he has to rejoice over. If he is willing to put them out of business one at a time or by the thousands at a stroke, he may learn how both have been done. He will see portrayed the progress made—an amazing progress—and get a vision of what is coming. Every pastor and editor should have this book and so should all who are anxious to say a word for the cause. (Westerville, O. Anti-Saloon League of America. Pp. 256. Paper, 35 cents; cloth, 60 cents.)

SUNDAY EVENING, by Sir William Robertson Nicoll. This is a volume containing "fifty-two short sermons for home reading." Mr. Nicoll is the well known editor of the British Weekly. Perhaps few men of to-day have a larger acquaintance with books. He is also an orthodox Christian and ever ready to fight for his orthodoxy. Besides, he has the deep mystic strain, common to most Celts. Thus he brings to his sermons literary freshness of treatment and illustration, strength of conviction and depth of feeling. There are not in this country many laymen who buy volumes of sermons. It would be better for our Christianity and our homes if there were. Any home would be enriched by the daily reading of this volume around the fireside. (London: Hodder & Stoughton. Pp. 416. \$1.50, net.)

A WILDERNESS DOG, by Clarence Hawkes. From the ravenous creature that hovered on the outskirts of camp fires and the lessening fear of man when he had partaken of some of the scraps thrown away

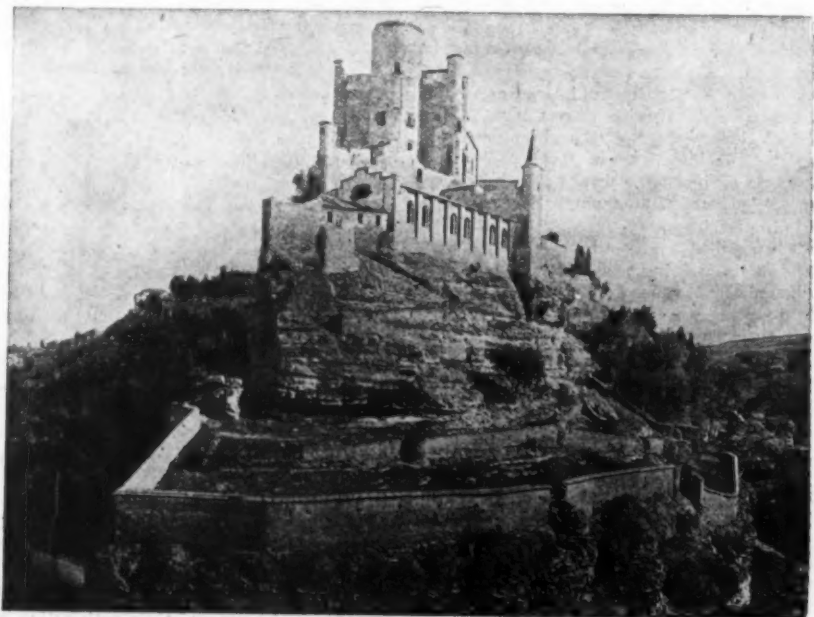
by the woodsman, is traced the history of the trustful dog that has come to us from the pack of the gray wolf. The taming



Clarence Hawkes, Author of "A Wilderness Dog."

of Hairface by Roderick McElwain, a lumberman, and his transformation to the man's protector instead of his enemy is a realistic story of the devotion of his kind. (Philadelphia: George W. Jacobs and Company. Pp. 287. \$1.50).

RANGE AND TRAIL, by Edwin L. Sabin. Young readers of "Bar B Boys" will want this continuation of the interesting happenings in that book. Mr. Sabin's stories are clean and set high ideals of true courage for his readers. A growing boy demands books where there is action and the spice of adventure, and these books supply that without the lawless element of the usual "Wild West" brand. (New York: Thomas Y. Crowell and Company. Pp. 445. \$1.50).



SEGOVIA: VIEW OF THE ALCÁZAR, FROM THE GROTTOS.
Laurent Photograph.
From "Rambles in Spain."

Rainier of the Last Frontier

CHAPTER V (Continued).

Presently a soldier was at the door rattling a key and an instant later a Filipino impassive and diminutive, was bringing in a bucket of water and a basin.

"Wash up," said the soldier. "And get your side partner ready for breakfast." A bugle rang out the call as he spoke.

With mingled tenderness and disgust in his heart, Rainier turned to Garrison and began the necessary wrestle with his sodden soul to prepare him for the day.

Cold water, hot coffee, bacon and biscuits, are not the most delicate of medicines for either the drink stupified or the convalescent, but when Killane lined up his prisoners in the courtyard at seven o'clock both Garrison and Rainier were there, the latter astonished at the evident preparations made to work them in a "stone-gang."

It seemed incredible that Americans should be marched out on the streets of Ilo-Ilo to break stone for the roads, but he realized that it would be useless to remonstrate with the sergeant. His pride forbade him pleading his sickness and indeed he felt so much better as to be almost cheerful. As to the rank injustice of working a shipwrecked journalist in a stone gang of "bob-tailed" soldiers and dissolute beach-combers, the thought was abhorrent and alluring by turns. No man not a journalist by instinct would have suffered the injustice without protest but he allowed a sledge to be handed him by a matter-of-fact guard, and walked out into the sunlight of the town in company with twenty other men. These he shortly found to be either dishonorably discharged soldiers being held until transported to the Federal prison in "the States," non-descripts who had been living on native women in filthy shacks, or else pitiable wrecks of the "bino" habit, such as Garrison. He was surprised that Garrison, so indignant yesterday, made no trouble whatever for the sergeant or the guards. He avoided Rainier's eye, answered his remarks with gloomy monosyllables and seemed in a semistupor from his smuggled bottle.

CHAPTER VI.

"Mac Cuts in on General Principles."

The squad worked within a hundred yards of the Fort for not more than three hours, breaking stone for the causeway, and were then marched back into the Fort for dinner and a long "siesta."

Rainier had had his fill of experience by noon and was glad of the chance to rest. His story had gradually worked out among his fellows and they had in consequence kept well to themselves.

At half-past three came a second fiery test. This time the languid squad was led down into the town and had it not been that the sun was as molten lead on his cranium Rainier would have noticed that their first halt was amongst a mass of broken stone lying directly beneath the spacious overhanging veranda of a building of importance, proclaimed such by the flag extending out into the street above its arched entrance and the sentry sweltering beneath its folds.

The street was quite deserted.

Looking up from his feeble attempt to crack a lime stone slab into pebbles he could see a good three blocks in either direction. There was no prospect but the closely built houses steaming in the humid heat.

Not even a slouching native relieved the desolation, and the only sound was the *chink-*

BY

JOHN MARVIN DEAN

AUTHOR OF

"THE PROMOTION, ETC."

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chink of the lazy sledges and an occasional imprecation from a convict.

With molten metal flowing over his skull, with copious salty sweat streaming into his eyes, and with a deathly weakness staggering him, Rainier worked listlessly on, collapsing finally into a sitting position on a block of stone and at last letting his sledge slide from his fingers. The guards themselves were scarcely moving, in such a furnace. Thus it was that the afore-mentioned verandah above them filled with cheerful noises at four o'clock and the casual eyes of nurses and officers looked down with comfortable criticism upon an almost somnolent work-party.

A penetrating masculine sentence even made itself articulate to Rainier's dizzy mind. "Looks as though they had the sleeping sickness, Miss Royce?"

There was a contralto response that the mentally quickened journalist could not catch. But he lifted up his eyes to the balcony above him and the narrowness of Calle Real gave him in clear relief, against the cool shadows behind them, the light dresses of several ladies.

Yes, and one of them was the figure of the beauty of yesterday, Miss Royce. Beside her stood an officer in white uniform, not a square-jawed typical soldier of the clean-cut kind, but one of those slender little desk hunters that diminish the efficiency of every army—a dapper little military dude, a squire of ladies, an aversion to men. Back beyond these two distinct faces were other male figures in cool white duck.

At the sound of the voices above them the corporal of the guard with his two privates had sprung stiffly to his feet, the prisoners began a steady *chink-chink* with their hammers, but Rainier sat quietly on his stone, a sudden warm anger giving him a lease of vitality.

The slim officer was bending over the veranda rail. As he did so the large form of a strikingly handsome fellow stepped to the side of Miss Royce.

There was no mistaking the man.

As by instinct Rainier rose to his feet. The man above him was the man with whom he had wrestled in the Nagasaki dive.

The slim officer was speaking to the corporal who was standing in the hot street at an elaborate "attention."

"Corporal, take that scare crow collection out of sight and hearing of these ladies."

"Yes, sir." The corporal's voice was suspiciously obsequious.

"And give that lazy fellow in gray a little extra exercise."

Before the corporal could respond, Rainier was responding, himself. He looked squarely up into the face of Miss Royce, for the words were in reality for her.

"Let me inform you that I have determined to strike," he began.

But he was instantly interrupted. The nearest private had jumped to his side and faced him sharply away from the verandah.

There was a stir on the verandah, a chorus of feminine ejaculations. Rainier, wrenched himself loose from the clutch of the guard

and turned, struggling about.

The doctor was watching him intently.

"I appeal," he cried. "I appeal to you, doctor. You remember me, on the 'Hyson.' He tore the hand of the guard from his mouth.

A second soldier started toward him.

"Shut your head," commanded the corporal.

"Just one sentence. I'm not trying to insult these ladies; I am being unjustly treated and I demand a hearing. That physician in the verandah knows who I am. I appeal to him for justice. We came over in the same transport. 'You remember me, sir!'"

As he finished Rainier stood quietly, while the guards, as if against their own wills, stood on either side of him, with their faces turned upward to the doctor, who was now bent over the rail with his face marked by something akin to horror. His raised eyebrows, his relaxed mouth, his hands gripping nervously the rail of the balcony and his sudden lividness were all apparent to the group below.

At his side appeared the faces of the entire verandah party, and among these the clearest marked of all to the prisoner below was the face of Miss Royce, a face of eager interest.

The whole scene was one of absolute stillness for the passing of a dozen seconds, the doctor's face slowly gathering composure, his jaw at last snapping shut and his figure straightening away from the rail. His eyes were still held on Rainier. Rainier heard his voice saying evenly:

"To the best of my knowledge, Major Kelley, I have never seen the fellow before. He was certainly not on 'The Hyson.' I knew every man on board intimately. He was not one of them."

"You are a finished liar."

It seemed to Rainier as though the words were spoken without his own volition, they had leaped from his lips unbidden.

Suddenly made alert, he had as suddenly become dull and wrathful. He felt himself jerked down the street and heard the clatter of the stone gang marching sullenly about him.

He stumbled on for perhaps half a dozen blocks, tears of mortification welling up over his hot eyes, when he became conscious of a jingle of hoofs coming up from the rear.

It became louder and still louder, and then a courier leaning from a pony's back circled to the head of the detachment and raised his hand. The nondescripts halted in the heat expectantly.

The courier was no other than the youthful McBurney.

"I've got a man here, corporal," he was saying. "The General's orders to Provo. I'm to take him right over to my quarters now."

The dusty corporal was reading a slip of creased paper. He nodded his head toward the verandah.

"That's him," he said almost genially. "Take him along, Pilot, and good luck to you."

A moment later McBurney and Rainier were alone on the sultry road, McBurney having dismounted, had slipped his slender arm around the correspondent, and his face was a mingling of anger and concern. As for Rainier he was only conscious of two things.

He knew that he was burning with a double fire, a pitiless sun above his head, a blazing fever within him. And he knew that he had found a friend and was free.

Suddenly he lurched against McBurney.

(To be continued.)

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, DECEMBER 18.

Theme for the Day.—The Name Above All.

Scripture.—And being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name.—Phil. 2:8, 9.

The head that once was crowned with thorns,
Is crowned with glory now;
A royal diadem adorns
The mighty Victor's brow.

The highest place that heaven affords,
Is his by sovereign right;
The King of kings, and Lord of lords,
He reigns in glory bright.

—T. Kelly ("Crowned with Honor").

Prayer.—Our Father in heaven, our hearts are filled with gladness at the thought of our Savior's glorious life. The shame and humiliation to which he submitted have long since been forgotten in the greatness of his exaltation. We hail him as our Master and Lord. We submit our lives to his direction and control; and on this holy day, that speaks of his return from the gates of death, we pledge him anew our loyalty and love. In his name we make our prayer. Amen.

MONDAY, DECEMBER 19.

Theme for the Day.—The Resistless Blessing.

Scripture.—How shall I curse, whom God hath not cursed? And how shall I defy whom Jehovah hath not defied? Behold, I have received commandment to bless; and he hath blessed, and I cannot reverse it.—Num. 23: 8, 20.

But, like the Midianite of old,
Who stood on Zophim, heaven-controll'd,
I feel within mine aged breast
A power that will not be repress'd.
It prompts my voice, it swells my veins,
It burns, it maddens, it constrains!—
O'er-master'd yet by high behest,
I bless thee, and thou shalt be bless'd!
—Sir Walter Scott ("The Lord of the Isles").

Prayer.—Our Father, Thou hast led us in safety through the wilderness, and hast brought us to the borders of our land of promise. Thou hast turned our darkness into daylight; and the shadow of death into the day-spring of peace. We have seen the curse turned to blessing, and the rough ways made straight before our feet. For these mercies we thank Thee with full hearts, and we crave the continuance of Thy favor until the journey's close. We ask for Thy mercy's sake. Amen.

TUESDAY, DECEMBER 20.

Theme for the Day.—Winter's Breath.

Scripture.—Out of the chamber of the south cometh the storm, and cold out of the north. Job. 37:9.

He casteth forth his ice like morsels; who can stand before his cold? Psalm 147:17.

Like some lorn abbey now, the wood
Stands roofless in the bitter air;
In ruins on its floor is strowed

The carven foliage quaint and rare,
And homeless winds complain along
The columned choir once thrilled with song.

—James Russell Lowell ("December").

Prayer.—Through all the changes of the year Thou has brought us in safety, our good Father. We approach the end of the season with deep thankfulness that we have been

kept in Thy loving care. Thine are all the gifts of the year; the beauty and fertility of spring, the warmth and fruitfulness of summer, the glory of autumn, and the cold and snow of winter. Help us to delight in each season, and to labor to make our lives complete in all the round of joy and fruitfulness. For Thy name's sake. Amen.

WEDNESDAY, DECEMBER 21.

Theme for the Day.—The Great Transformation.

Scripture.—They had rest from their enemies, and the month was turned unto them from sorrow to gladness.—Esther 9:22.

For our light affliction which is for the moment, worketh for us more and more exceedingly an eternal weight of glory. 2 Cor. 4:17.

Shall I look back, and see the great things small;

The toilsome path, God's training for my feet,

The pains that never had been worth my tears?

Will some great light of rapture, bathing all,
Make bygone woe seem joy; past bitter, sweet?

Shall I look back and wonder at my fears?

—Louise Chandler Moulton ("Shall I Look Back?").

Prayer.—We have been amazed, O our God, at the way along which Thou hast led us. Often when we thought the road was too steep the difficulties too great, the trials too heavy, we have obtained unexpected strength. And then we have looked back to see how our troubles were changed to blessings, and our sorrows too great joy. Even so do for us evermore. We would put our trust in Thee, and go on, with fresh courage. In Jesus' name. Amen.

THURSDAY, DECEMBER 22.

Theme for the Day.—The Sin of Uselessness.

Scripture.—I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Matt. 25:42, 43.

Unto the man of yearning thought
And aspiration, to do nought
Is in itself almost an act,—
Being chasm-fire and cataract
Of the soul's utter depths unseal'd.
Yet woe to thee if once thou yield
Unto the act of doing nought!

—D. G. Rossetti ("Soothsay").

Prayer.—Our holy Lord, we confess the weakness and sinfulness of our lives. We have often turned away from Thee to seek our own desires. And often when we have done no evil, we have undertaken nothing of good, and so have been guilty of usefulness and neglect. From this sin of indifference and idleness set us free, O Father, we know that we have no time to waste, for we shall not pass this way again. Lead us into fruitful effort, and deliver us from profitless lives. We ask in the name of the Christ. Amen.

FRIDAY, DECEMBER 23.

Theme for the Day.—Peace and Good-Will.

Scripture.—And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace among men in whom he is well pleased. Luke 2:13, 14.

Love, which is sunlight of peace

Age by age to increase,

Till anger and hatred are dead.

And sorrow and death shall cease;

"Peace on earth and good-will;"

Souls that are gentle and still

Hear the first music of this

Far off, infinite bliss.

—Edwin Arnold.

Prayer.—Our gracious God, with keen expectancy of blessing, and humble thankfulness for Thy favor, we approach the great Christmas festival. We do not keep it as those who observe times and seasons. We know that to Thee all times are alike sacred. And yet we would discern the meaning of the recurring day set by centuries of faith as at least an appropriate period for thoughts of the nativity. We would make the word of peace our own, and seek to promote the arrival of an age of good-will among all men. Amen.

SATURDAY, DECEMBER 24.

Theme for the Day.—The Star and the King.

Scripture.—And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. Matt. 2:9.

For he must reign, till he hath put all his enemies under his feet. 1 Cor. 15:25.

Oh, not alone because His name is Christ,

Oh, not alone because Judea waits

This man-child for her King, the Star stands still.

The universe must utter and fulfill

The mighty voice which states,

The mighty destiny which holds,

Its keynote and its ultimate design.

—Helen Hunt Jackson ("A Christmas Symphony").

Prayer.—O God, who hast set Thy stars in the firmament to give light and guidance to men, we have read with fresh interest the story of the Star, and the Sages who came from the east to the feet of the infant Christ. We would not miss the lesson of their coming, but would bring our own offerings, seeing again his Star flaming in the sky. Speed us on our way to the place where the young child abides, and there bid us rest and adore. We pray in his name. Amen.

Hamilton College Notes

Among the recent additions to the library facilities of the college, none is of greater interest than the old Latin and Saxon code of laws prevalent in England before the Norman Conquest. This volume was published by the command of King William IV, and has long been the property of Grosvenor House. Through Bernard Quaritch, the Latin antiquarian, the treasure was secured. Through the effort of Miss Caroline Berry, of the college faculty, an interesting collection of American pottery was recently exhibited. This included Navajo, Pueblo, and Mexican wares, and also, specimens of Biloxi, Newcomb, Zanesville, Dickens, Rookwood, Van Briggles, Teco and Grueby inventions.

Doctor Shearin will attend the annual session of the Modern Language Association of America to be held in New York City the week after Christmas. Before this body, he will present a paper dealing with a subject of literary interest.

For several years Hamilton College has been represented in the foreign field by its living link, Miss Miller, a former member of the faculty. Within the past few days the annual pledges for her support were taken. Owing to renewed enthusiasm as well as to the increased enrolment of the college, the amount thus subscribed was over twice as large as for previous years.

HOME AND THE CHILDREN

Bedtime

When the sun has gone to bed,
Shiny clouds around its head,
When the crows go to sleep,
And the birds forget to peep.

I go slowly up the stairs,
Kneel and say my sleepy prayers;
From my bed against the wall,
I can hear the crickets call.

Every twinkler in the sky,
Looks at me with merry eye,
They are little friends of mine,
Don't you think the stars are fine?

Mother Moon looks in to see
If I'm comfy as can be;
Course I'm not a bit afraid
With the sky-folks God has made.

—May Elizabeth White.

Wellington, Ohio.

"Nutsy"

"Grandpa! grandpa!" called Donald, running into the house one frosty morning last fall, "What do you think? All those walnuts I gathered yesterday and put in the woodshed in a basket are gone. Did you put them anywhere else?"

"No, I did not," answered grandfather, putting on his overcoat to go down town, "I saw the basketful last night. Look around and perhaps you'll find them."

Donald hunted and hunted for those lost nuts, but a single one did he find.

Monday morning, before the washwoman came, mother went into the woodshed to get down the washboiler, which was hanging on a high nail. A moment later Donald heard his mother call him, and came running. He climbed up and looked where she pointed. There in the boiler were his lost nuts,—at least a quarter of a bushel.

Mother pointed to the rafters at the other end of the shed. There sat a little red squirrel, his tail erect, his little feet spread wide, holding tight, and his head cocked first on one side and then on another, while he chattered and scolded at the giants who had found his winter supplies.

"Do you suppose he did it?" asked Donald.

"I don't doubt it," laughed mother, as she carefully lifted the boiler down and emptied the nuts into the basket. "It was too good a chance for him to lose."

"He must have worked pretty hard," said Donald, "to carry such a lot of nuts so quickly. Did he put them all in his cheeks?"

"They are the only pockets squirrels have," answered mother.

When grandpa came home that evening, he was told all about it.

"Well, well," he laughed, "I think I'll have to see if I can make that squirrel a house, and then perhaps he will live here in the woodshed."

Next day grandpa took a wooden box and put a layer of sawdust on the bottom. Then he laid some boards over that, making a little floor.

Next he nailed a partition in the box, and half filled the smaller part with fallen leaves. "Nutsy's bedroom," explained grandpa. In

the other section he scattered a handful of dried pumpkin seeds.

"The dining-room, I know!" explained the delighted Donald.

"Yes," said grandpa, "Now I'm going to make him a front door." And he cut a hole in one end just about big enough for a fat little squirrel to squeeze through.

"Now for the roof," said he, nailing on the lid of the box. Then grandpa solemnly tacked a card above Nutsy's front door. It read:—

Furnished Room to Let

For Single Gentleman

But would you believe it? Although dainties were scattered along the high pathway that led to the "Furnished Rooms," Nutsy would not live there. He liked his own cosy, hidden nook better.

As the days grew colder, and nothing seemed left for Nutsy outdoors, Grandpa hung ears of corn on the now leafless walnut tree, and now and then a can filled with pumpkin-seeds. Nutsy would come and, with a whisk of his bushy tail and a cock of his bright little head, settle himself to the enjoyment of the feast.

Although the children tried to coax him to eat from their hands, and laid out tempting trails of peanuts and popcorn from the tree to porch, he would never be tamed. He accepted all bounty as his just due, but gave no favors except his own bright, cheery, frisky little presence.

Once or twice he had eaten the corn scattered on his dining-room floor, or picked up a choice pumpkin-seed or two on the door-sill, but as for staying in a strange house over night—no, indeed!

One day in the late spring, when the woodpile in the shed was almost gone, grandpa found behind some old boards in a well-sheltered corner the cosiest of little nests, well lined and padded with dried grass and leaves, where Nutsy had spent the long winter nights.—Lillian Kennedy Wyman, in Sunday School Times.

At Whose Home?

A beautiful little canary came flying by, and settled down on the branch of a honeysuckle. "I'm so tired," he said. "I haven't found a really happy home yet. I'm sure, though, that no one would be unkind or unhappy in such a charming place as this. I think I'll make my home here."

But just then a dog came around the corner of the porch, limping and crying, for a boy was running after him, striking him cruelly with a big stick.

"O! O!" said the bird, and away he flew. "I couldn't stay there. That boy would surely be unkind to me." And he flew to a window sill of a fine stone house in a beautiful garden.

"What a lovely home! I'm sure I can stay here." But there were sounds of crying from the room within, and, peeping in, he saw two little sisters quarreling over a doll.

"Let go! That's my doll!" "No, you shan't have it! I want to play with it!" And in the struggle the poor little doll was pulled to pieces.

"Dear, O dear!" chirped the poor little bird. "They might try to do that with me. I don't want to live here." On he flew, from home to home, finding unkindness so often that at last he sank down, worn out, on a perch to die, his

poor little heart almost broken with sadness. Suddenly he felt a warm hand close over him, and a soft, kind little voice said: "Why, you little thing! O, mother, see this dear little bird! Please let me keep him. I'll take good care of him, and not let a thing hurt him."

"Very well, dear, you may. Now go and feed him." And the little canary found happiness and kindness at last, and sang and made the little child happy for being so good to him.

Do you suppose any little bird would have to fly away sorrowfully from your home?—Child's Gem.

More Man Than Monk

From Arthur C. McGiffert's "Martin Luther and His Work" in the December Century.

The surprising thing about Luther's entrance into the monastery was not the fact itself, but the lateness of conversion which led to it. The experience through which he passed is apt to come earlier in life, if it comes at all. But Luther was later than most men in some of the other experiences of his life as well as this, and it was a happy thing for him that it was so. That the coming reformer spent his most impression-



Martin Luther. Reduced from full page in December Century Magazine. Copyright 1910, The Century Co.

able years not within the walls of a cloister, but in the bracing and expanding atmosphere of a great university, mingling intimately with some of the brightest and most eager minds of his age, sharing in their ambitions, their labors, and their pleasures, was of incalculable benefit to him and to the Protestant Church, whose founder he became. Not in the monastery merely did he get his training, and not out of its retired sanctity alone did the great movement come. The larger world had a hand in making it and him. Though set apart by his monastic vow for more than fifteen years, he never lost his touch with human interests. Devout and zealous monk as he was, he was always more a man than a monk.



AT THE CHURCH



Sunday School Lesson

By Professor Willett

The Spirit of Christmas*

There is at first an element of surprise in the choice of this day as the occasion of the nativity festival. It is difficult to understand how the tradition in reference to the birth of Jesus attached itself to a date so little in keeping with the events which are narrated by the Gospels. Probably any other season of the year would have been more likely as the date of Jesus' birth. Certainly the rainy season of December would be the time when shepherds would be least likely to be out with their flocks on the hills.

And yet there may be a closer connection between the date and the fact that is apparent upon the surface. The early church seems to have made no attempt to fix the time of the nativity. It was not generally observed by the eastern church prior to the time of Chrysostom in the fourth century, but in the western church it may have been earlier. In fact, various periods were held by different sections of the church. Some observed the festival in the month of May, others in April, and others in January.

The Sun's Return.

But most nations have kept a feast of some sort at the time of the winter solstice, when the sun begins to return to closer relations with the earth, bringing the heat and fertility of spring. Especially in northern countries has this been the fact. The long and bleak winter is very hard to bear. Therefore the moment at which there seems to be a turning of the hour-glass and the sun actually begins his approach to greater friendliness, has always been a time of rejoicing with these northern people. The Celts and Germans have celebrated this season with great festivities from the oldest time. The heathen feast on the Yule-tide was held by the Germans in commemoration of the return of the Götter sun wheel. At such a time they believed the gods to be nearer to them, and these favorable influences continued the twelve nights from December 25 to January 6.

These customs and beliefs passed over from Teutonic heathenism to Christianity, and have survived in Christian nomenclature to the present time. The names of the days of our week we owe to the Scandinavians, as also the name for the feast of the resurrection, Easter, which was in reality the title of a Norse divinity. Similarly the joy of Yule-tide, when the sun once more began his conquest of the powers of darkness and cold, was connected with the most significant fact in the history of Christianity, the birth of him who came as the Sun of righteousness, and went forward in growth and power to win his place as the prophet of God and Savior of mankind.

The Christmas Festivities.

Just as the Yule-tide festivities represented in dramatic ways the processes of nature and

gave voice to the joy of the people at the promise of returning warmth, so the Christmas time has attracted to itself those beautiful and significant observances which mark the joy of childhood, the generous treatment of the poor, and the bestowal of gifts upon those we love, because all these things seem harmonious with the day that celebrates the birth of Christ.

The story of Christmas will always include the mystery of the divine and human in the life of Jesus, mingling in the events of the nativity. From every point of view that life is the nearest approach to the divine self-bestowal that the world has known. Whatever qualities one may assign to divinity are all embraced in the character of Jesus. He is the truest interpreter of God, the most beautiful incarnation of God in the most beautiful of forms. He is the union of the human and the divine, and all the centuries have stood with uncovered head in his presence.

The Human Story.

But the Christmas story equally emphasizes the human nature of our Lord. The simplicity and pathos of his natal experiences, the perplexity and suffering of his mother, the difficult shifts to which his parents were put in their effort to make provision for his physical needs, lend their charm to the story, for they reveal the reality of his human life. It is these two elements that find balanced and harmonious treatment in the narratives of the nativity. It is as if the writers, conscious that they were dealing with supremely valuable materials, strove to put the story into the most attractive and compelling form. And yet it is not the beauty of art, but of artlessness and sincerity.

There is the wonder of Jesus' birth, that mystery which our record affirms to have been so perplexing to Joseph. Then there was the song of the angels and their disclosure of the fact to the shepherds on the hillside. On the human side there are the commonplace and simple experiences of these peasants from Galilee, the wondering interest of the shepherds, the homely hospitality of the inn, too crowded to admit the strangers save to the stable-cave, and the one touch of common, human fellowship in the statement to the shepherds that they should find the babe wrapped in swaddling bands. That common custom of the time was observed by Mary as by every other mother in Palestine who brought forth a child that night. The mark of the truest divinity in the life of Jesus was this fellowship with all other children in the humilities of birth and infantile care.

Humanity's Interest in Jesus.

It must have been a rather obscure event, that of the coming of this child into our common human life. Yet in reality it had a meaning for every class in the social order. The shepherds who came to see the newborn child, belonged to the uncultured and toiling classes of their land. They had no other tribute to pay than that of respect and wonder. But there were other guests who arrived soon after from far distant lands. Perhaps some fragment of Hebrew

prophecy had fallen into the hands of the Magi in far-off Persia. The world's expectation of a teacher or prophet who should rise somewhere in the West seemed to find realization in the birth of the young king of the Jews. And so these wise men came the long journey, bringing their gifts to the humble home into which Joseph had taken his wife and the child.

The concern manifested by poor and rich alike was the foretoken of the world's concern at the coming of our Lord. To every class of people his life is significant. No type of mind can remain indifferent to him. As the prophet Simeon said to Mary, his mother, "He is set for the fall and rising of many." No life remains the same after it has encountered him. If he is permitted to render the service he seeks, then that life is certain to rise to new altitudes of beauty and power. If his friendship is rejected, it must be on the ground of moral disinclination, which spells also moral decline to lower levels of conduct and of happiness.

* Peace on Earth.

The coming of Jesus into the world was the harbinger of hope for all mankind. It was a note of peace upon earth, and yet will among those who were sensitive to the appeal of the friendly and loving spirit. The work of Christ as the great peacemaker has been slow and disappointing, chiefly because his program never has been tried. But the nations are learning that it is impossible to foster the spirit of war in a civilization which Christ dominates. Increasingly terrible seems the destruction of human life in the arbitrament of international disputes. The heaviest price any nation has to pay is the price of war. It not only drains national revenues and ruins national happiness, but it shadows the future with the decline of vital efficiency in the coming generations. The nations of Europe that lost their best blood on the battlefield in the wars that were chiefly contests for military glory are paying a tremendous indemnity in the form of lessened efficiency of national stock, and decline in all the values of citizenship. War is too expensive a game to play at much longer, and it is the spirit of Jesus and of Christmas that has done more to impress this truth upon the nation than any other.

The Spirit of Good-Will.

But the spirit of Christmas is the spirit of good-will to all men. Where it prevails hatred cannot thrive, suspicion perishes, prejudice gives way to appreciation, and strife turns to mutual aid. It is this era of good-will that gradually dawns upon our world to-day. The waste of competition, the ruin and suffering of industrial misunderstanding, the evils wrought by the exploitation of forms of business which are unsocial and bad, are passing under the scrutiny of our age as never before.

The spirit of the Christmas time broods over our world like the Spirit of God at creation, and brings the new order of peace and good-will out of chaos and conflict of hatred and brutality. And ever, if we have ears to hear their music, the Christmas angels are singing as of old their song of peace on earth and good-will to men. It is ours to join or to refuse. But never can we stop that anthem until all nations have joined in the refrain, and the Babe of Bethlehem has become the Teacher and the Friend of all mankind.

*International Sunday-school Lesson for December 25, 1910. Christmas Lessons, Luke 2:6-20. Golden Text—"For unto you is born this day in the city of David, a Savior, which is Christ the Lord," Luke 2:11. Memory verses, 13, 14.

The Moral Leaders of Israel

By R. L. Willett

The new series of lessons which Dr. Willett will conduct each week during 1911 in the Christian Century, will begin next week. Many inquiries are being received at the office concerning this course. There will be classes in many schools which will adopt it as their text for next year. It will be the most informing and stimulating Sunday-school treatment appearing during the year. The publishers call attention to the advertisement elsewhere in this issue. The following is an explanatory introduction prepared by Professor Willett as a general response to many inquiries concerning specific features.

As the Christian Century is to present to its readers a course of Biblical studies of special character during the year 1911, it may be well to state some of the reasons, which appears to make this plan desirable and some of the features which will be of special interest.

The Old Testament contains the total surviving literature of the Hebrew people, during the classic period, when the Hebrew language was a living tongue. But the portions of the Old Testament, which have given it the significance it has for religious life are those parts which were produced through the activities of the prophets.

Other parts of the Hebrew writings, such as the laws of the nation, the wisdom writings, the hymns of the temple, and the great apocalypses, are not without great beauty and value. Moreover, they are almost wholly pervaded by a deeply religious spirit. In fact religion in one form or another pervaded public and private affairs to such an extent that the community was almost as much church as state.

The Temple at Jerusalem.

The temple at Jerusalem and in earlier ages the local sanctuaries, exerted a profound influence upon the nation. Next to the kings and nobles the priests possessed more authority than any other class. Much of the daily life of the people, was ordered in accordance with beliefs and practices which were essentially religious in origin and significance.

Yet the prophets were the makers of Israel's nobler moral and spiritual ideals. Often at odds with the priests, as they were, and still more frequently called upon to denounce both rulers and people, they kept alive those sanctions of righteousness which gave Israel a unique place in ancient religious history, and prepared the world for truer conceptions of God and duty in later days.

It is natural, therefore, to speak of the prophets as the religious teachers of the nation, and through the nation, of the world. Yet in this series of studies it has seemed best to speak of them as the Moral Leaders of Israel. This choice of title has been deliberate and for the following, among many reasons:

Religion and Morality.

(1) The prophets were the first great teachers to make clear the intimate and essential connection between religion and the moral life. It is a singular fact that the religions of many nations, and even the Hebrew and Christian religions in certain periods, have been conceived as forms of worship rather than inspirations to honest and godly living. The prophets made this connection so clear that it could not be ignored.

(2) The prophets were keenly sensitive to the need of a social conscience in the nation. They were the friends of the poor, the advocates of the oppressed, the tribunes of the common people, the rebukers of iniquity and injustice wherever they saw it. In their days the nation had a far larger portion of political freedom than in the times of Jesus. It is not strange, therefore, that the prophets dealt more freely and directly with the social sins of their age than did the apostles, who lived under the fixed and arrogant authority of Rome. This fact makes the utterances of the prophets of immense value in all ages like our own, when the character of the social order is subjected to such close inspection and the

arousal of the civic conscience is of such concern.

(3) The lives of the prophets, as well as their words, afford some of the most valuable material in our possession for the teaching of the moral life. They were, in varying degrees, the living embodiment of their messages. The life of an Amos or a Jeremiah affords not only the substance of ethical and religious instruction, but as well its fine illustration in character and conduct.

These are some of the reasons why the study of the lives and preaching of the prophets has awakened so much interest in our times. So similar are the social conditions, in spite of the centuries intervening, that the protests of these ancient preachers against the sins of their time read like pages of contemporary history. The sermons of Amos and Isaiah might have been uttered yesterday, and as one reads them over they seem hardly dry from the press.

Growth of Messianic Hope.

The series of studies will begin in the Christian Century next week, and will continue through the year 1911. There will be fifty-two sections, covering the entire period of prophetic activity from the days of Moses till the close of the Old Testament ministry of the prophets. The points of emphasis will be the times in which the prophet lived, his relation to the people and the government, the chief events of his life, the essential features of his message, and the results of his work. In particular the growth of the Messianic hope will be traced in each period.

As the work of the prophets continued throughout the Old Testament age, and was the most vital feature of the history, the studies will present not only the picture of prophetic activity, but the essentials of Old Testament history as well.

But most of all, the growth of Old Testament religion will be made clear, with its unique conception of God, its high ideals of conduct, and its preparation for the fuller manifestation of the divine character and purpose in the ministry of Christ.

Definite Section of Scripture.

Each lesson will present a definite section of Scripture for class or individual study, a treatment of the particular theme and the text in relation to the general subject of the course, suggestions regarding helpful literature, and such questions as will serve to make clear and enforce the lesson.

As the International Lessons for 1911 cover the period from the division of the tribes to the close of the Old Testament, the course here outlined will prove of great value to those who use the International studies. One of the distinct advantages of this course is the arrangement of all the characters, events and writings in the order in which they came, rather than in the order of the Old Testament books.

As a result of the study of this series, one ought to have a clear and connected knowledge of the great moral and spiritual leaders of the Old Testament, and the contribution each made to the higher life of Israel and the world.

The way to overcome our troubles is to bear them; the way to conquer our crosses is willingly to lay them on the shoulders and never stoop under them. The accepted sorrow is a pointless arrow.—Alexander MacLaren.

More Family Pride

Mr. Morrison's recent editorial, "A Book I Haven't Read" lets down the bars of dignified self-restraint, and tempts me to follow suit in mentioning another of our family achievements that has just come to light. If I seem too exuberant and fail to repress some of those instinctive feelings of family pride and concern that most of us keep in the basement of our intellectual castles, the editor must remember that he did it first.

For time out of mind I have scanned the reviews and magazines for some mention of the topics that so concern our own brotherhood. An amendment to the title of the Prayer Book or some hair-splitting argument as to the proper set of ecclesiastical millinery whose very name is Greek to me will fill columns, while one of the finest and hottest scraps the country ever saw, with the faithful so worked up that they write to Cincinnati by the thousand renewing their subscriptions and getting a fountain pen to boot—all this goes unnoticed by the high-browed paragraphs and reviewers of an effete and subsidized press.

Disciples Disregarded in Press.

For example, The Dallas News, published in a city and a state where the Disciples of Christ are strong, failed to print a line of telegraphic report from the Topeka convention; but at the same time published long stories daily from the Episcopal meeting in Cincinnati. This notwithstanding the fact that we out-number the Episcopalians in the territory where the News circulates at least five to one. This is only one of many equally strange and unreasonable slights to our religious body.

"The Missionary Review of the World," at least until a year or two ago, since which time I have not read it, was especially obnoxious in this respect. I took pains more than once, as did others who were serving our missionary interests, to send the Review illustrated articles concerning notable achievements of our work; but they were all ignored. Secretaries Corey and McLean have occasionally been heard from in the Review, but very seldom.

If my memory serves me right, the "Literary Digest" did not even notice the Pittsburg Centennial, and as for quoting from one of our religious weeklies, I had long ago given up any hope for such attention.

Saving Chicago.

Imagine my surprise, then, when I found the leading article in the department of last week's Digest called "The Religious World," devoted to a quotation from the "Christian Century." At last we are on the map! At least Chicago is located, for that is the subject of the article. "Saving Chicago" is the heading under which most of the Century's excellent estimate of the Gypsy Smith and Chapman revivals is reproduced.

I am no theologian, but I do love clear-cut, forceful English (and editorials free from cant, couched in the language of today.) An editor may be so safe and sane that his tripod will not need oiling once in a thousand years. But give me the man, who, unsatisfied with anything short of the ideal for which Jesus laid down his life, for which Paul faced the beasts at Ephesus and which led Tolstoy to brave the jibes of social stand-patters, will dare to express his deepest yearnings and seekings after the truth.

Why The Christian Century Helps.

This is why the Century helps me. Personally I can not follow those whose original research and scholarship has led them to take so-called higher critical views. But even in my ignorance and in my rather literal acceptance of a religious program and a Bible that seems to need little explaining, I fail to see any reason for the blind fear and even hatred that so many of my brethren show toward any attempted restatement of the Eternal and Living Truth.

What is history for if not to show us the inevitable recurrence of such situations as we face today? "There is nothing new under the sun." What if Luther, if Wesley, if Campbell had subsided under the chorus of protests that greeted their innovations. Old and cherished views and interpretations were displaced by newer, saner and more livable restatements of the truth that was, is and shall be. What assurance have we that Campbell, Errett or even McGarvey has the final word, was foreordained to seal the Book of the Living Truth?

Jesus More Pragmatic Than Dogmatic.

Pragmatic comes far nearer than dogmatic to characterizing the life and sayings of our Lord. Royal J. Dye and Bolenge will be remembered when the names of our fiercest debaters and ablest proselyters have crumbled into dust.

So I am thankful for the Christian Century's attitude of striving after the truths, rather than claiming to have been made its sole and final repository. At last we have a paper that can say the needed word in due season without having to consider policy, precedent and "orthodoxy" in its perverted sense. I admire The Century's grit and sanctified gumption and wait with confidence the time when its influence shall be vastly enlarged not only among appreciative outsiders and the thoughtful minority of our own people, but among those now seemingly content with outworn catchwords and a dogmatism as narrow as it is self-sufficient.

JASPER T. MOSES.

Toyah, Texas.

A Notable Pastorate

One of the most interesting and impressive of recent events in church circles, and outside of church circles, in California was the royal reception given to A. C. Smither by the great First Church of Los Angeles. The occasion was in honor of the completion of a twenty years' pastorate. This achievement places Mr. Smither in company with a few of the most noted, select, and efficient ministers in the brotherhood, and the First Church in company with a few of the best known and most powerful of our congregations. An explanation of this exceptional pastorate will give large credit to both pastor and people. The church has been characterized by sweet reasonableness in their demands and expectations. They have given the minister most cordial and loyal support. They have provided him with assistants and helpers of many kinds. They have not been fidgety, flighty, or finicky. They have stood by their pastor. They have held up his hands. They have talked him up and not down. They have believed more in prayer than in criticism.

A Long Pastorate God's Gift.

The pastor himself comes for a large share of the credit for this achievement. A theological student asked Beecher what was the cause of so many short pastorates. Beecher replied, "The Lord's mercy toward the parish." In this case the Lord's mercy toward the parish is giving them a long pastorate. When I write my biography of Smither I will write of the man in the pulpit and in the parish. Some one divides ministers into preachers, parsons, and parsonettes. Smither is a preacher. I heard a man say: "The Lord makes preachers, man makes clergymen." Smither is not a clergyman. He could not have held his pulpit so long if he had not been a great student. He knows books, and he knows the Book. He knows men. He knows life. You can add up all some preachers have to say and have nothing to carry. Some preachers aim at nothing and make center shots. Smither is not the preacher of whom it was said: "Ten

thousand thousand are his texts, but all his sermons one." A woman said to her friend, "We have the smartest preacher. He can preach more sermons from the same text than any man I ever knew." Her friend



Rev. A. C. Smither.

replied: "Our preacher is just as smart. He can preach the same sermon from more texts than any man I ever knew." Smither is not a dispenser of "dried tongue." He understands that the oil for the sanctuary must be "beaten oil."

Smither's sermons are Biblical. No other kind would satisfy the people for so long a time. It is said that the Bible might be wiped out of existence and many a star preacher would not miss it. Smither would. His occupation would be gone. With him the Word is the seed of the kingdom and the sword of the spirit. Smither's preaching is broad in its scope. He champions every cause commended by the brotherhood. His preaching is serious and dignified, but it is not dull. No hearer writes on the fly-leaf of his hymnal what Pope wrote on his:

"I whisper, 'Gracious God, What have I done to merit such a rod,

That all this shot of dullness thus should be By this thy blunderbuss discharged on me.'"

It is not a part of the formation of the First Church for the choir to sing just before the preacher begins his sermon the anthem: "Lord protect us while we sleep."

Smither's sermons are evangelical and evangelistic. His thought is not "evangelical" in a narrow, constricted sense. His mind is open to all things that are true, and he is a seeker after truth. His preaching wins men to Christ. Dry baptisteries are not more conducive to long pastorates than dry sermons.

Sermons Evangelical.

Smither is not theatrical or sensational. A parishioner complained to his bishop that the pews of his church were empty, while the church house across the street was crowded. The parishioner said, "Oh, if our preacher could only draw like that preacher! Can't you send us a preacher like that?" The bishop knew the sensational character of that preacher's performances, and replied, "Thou shalt not covet thy neighbor's ass." Smither's preaching is of the kind that draws and holds. Smither is as faithful and efficient in the parish as in the pulpit. He is not only on to his job, but on his job. He is not the preacher who was "invisible all week and incomprehensible on Sunday." He loves his people. He is a good shepherd. He leads and feeds and defends the flock.

Affection Not Weakening.

Mr. Smither was never so strong in the confidence and affection of his people as he is to-day. It would be interesting to give statistics concerning his work through these twenty years, but his work is known far and wide. His influence and that of the great First Church is felt unto the uttermost parts of the earth.

The best thing that can be said of this preacher is that his life stands back of his sermons as their reinforcement and the explanation of their power. He is not the preacher of whom it was said that he ought to be taken up into heaven Monday morning and let down again Saturday night. His life is an open book, known and read of all men.

A short time ago a correspondent of the Los Angeles Times wrote an article on "A

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Man of Achievement." At its close he said, "that man is Rev. A. C. Smither, pastor of the First Christian Church." The mayor of the city was present at the reception to bear the same testimony. A representative of the Federation of Churches more than seconded the motion. C. C. Chapman was there to speak for Southern California. Hundreds of congratulatory letters were there to bring the greetings of the brotherhood. It is the hope of thousands that this notable pastorate may continue many years and that its power and blessedness may be even greater in the years to come.

FRANK M. DOWLING.

Medical Missionary Conference

The third annual meeting of the Medical Missionary Conference will be held at the Sanitarium in Battle Creek, Mich., Jan. 5 to 8, 1911. The conference will open at noon of the 5th, with a banquet to all visitors. Missionaries and missionary officers will be entertained free for one week. It is expected that a large number of missionaries both medical and evangelical will be present, including men and women of prominence. We are asked to extend to all missionaries, on furlough or retired, a cordial invitation to attend this gathering, which promises to be a season of inspiration and spiritual power. The conference is interdenominational, all Christian bodies meet on the same footing. Information will be cheerfully given by the secretary, Geo. C. Tenney, Sanitarium, Battle Creek, Mich.

Chapman and Alexander in Chicago

(Continued from page 7.)

for Jesus, and living, in principle at least, as Jesus lived. Sin, I would teach, is sin against God because it is sin against man. I know of nothing that is sin if it does not wrong man. Salvation is love; and love is salvation. Sin is selfishness. We are redeemed when the life of love possesses us through and through. In these days of stress, the note of individualism may be overdone in our evangelism. The prophets preached righteousness and Jesus preached the kingdom. That the federation of labor can support 40,000 of their brethren must be pleasing to Christ.

Night after night we sang "There are angels hovering around," and doubtless this was literally true. This universe must quiver with life. But the tangible angels to the hungry in Chicago tonight are those that take bread to them.

We need the social note in our evangelistic meeting, and we need the mystical, the deeply religious note in our social service organizations. Good deeds, without Christian passion, will not carry far. And salvation in the next world without a heart to bleed for the suffering and a hand to help the needy would be a salvation without Christ.

I think the results were worth while. They were at least to me, personally. I need a periodical toning up. The dust and smoke of Chicago gets to have too large a place in my life. I need to visit the New Jerusalem frequently. Its glory makes me step quicker and more confidently. Very few additions to our churches will be secured as a result of the meetings. Remember the very small percentage of non-churchmembers that attended. But certainly an uplift came to the members that attended in the strength of which they will go forward for many days. It is now easier to do church work than before. Church members are more earnest and others are more susceptible.

All the Protestant churches united in these meetings. There were no doctrinal conflicts. Some day the church of the Christ who prayed for the union of his people will try to work together for a longer period. Protestantism in the cities awaits the power of getting and building together.

It is a sign that we have journeyed far on the pathway to peace when we can be thankful for our sorrows.

We may have the form of godliness without the power, but it is impossible to have the power without the form.—*Edmond Payson.*

All the dangers which beset our piety lie in the humble and ordinary matters of life. Here, then, is the place where religion must make her conquests. Here she must build her barriers and take her stand.—*Horace Bushnell.*

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Church Life

A good meeting is in progress at Paxton, Ill.

A. L. Drummond will take charge of the work at Norton, Kan., Jan. 1.

W. M. LeMay, of Anthony, Kan., is holding a series of meetings at Newton, Kan.

J. M. Miller has resigned his pastorate at Salamonie, Ind., to accept a call to Vaughnsville, O.

At last report from the Scoville meetings at Oklahoma City, Okla., there were 1,192 additions.

W. T. Fisher, of Des Moines, Ia., conducted three services at the annual rally day exercises at Clarion, Ia.

The meetings being held at First Church, Quincy, Ill., by the pastor, Clyde Darsie, continue with encouraging results.

Revival services are being held at Cloverdale, Ind., under the leadership of H. H. Adamson, of Bloomington, Ind.

J. H. Gilliland is in a meeting at Colfax, Ill., and the outlook promises one of the most helpful meetings this church has ever had.

The church at Burlington, Ia., has extended a call to M. C. Hutchinson, of Missouri Valley, Ia., to succeed Arthur Long, who recently resigned.

The meeting at Ames, Ia., has just closed with twenty additions. The pastor, M. E. Miller, was assisted by John P. Jesse, of Gower, Mo., and Charles E. McVay.

H. C. Williams, pastor at Fairfield, Neb., is conducting a series of revival services. He is assisting in the singing by L. C. Oberlies of Lincoln, Neb.

J. W. Hilton is leading the East Side church, Lincoln, Neb., in a steady progressive

work. In January, he will begin an evangelistic campaign with home forces.

The congregation of Wilshire Boulevard Church, Los Angeles, Cal., will erect a new house of worship in the near future. William Clayton Bower is having a successful pastorate there.

The church at Paulding, O., where Claris Yeuell ministers, is closing a very profitable and pleasant year. Especial progress has been made along missionary lines, the offerings for all causes increasing.

A missionary rally was held at the church at Hebron, Neb., on Nov. 30. Several missionaries were present and stereopticon views illustrating work on the different mission fields were shown.

W. W. Burks, who has had a successful pastorate at Nevada, Mo., has accepted a call to St. Louis, to succeed F. N. Calvin who took charge of the work at Warren, O., some months ago.

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CHRISTIAN LESSON
 COMMENTARY

1911

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The men of Central Church, Des Moines, Ia., have planned to take personal charge of an evangelistic meeting to be held Jan. 1-15.

President Bates, of Hiram College, gave an address on "A Mission Worthy of a Man," last week at Warren, O., under the auspices of the Century Men's Club of Second Church.

The official board of First Church, Independence, Mo., has called F. F. Walters to the pastorate of the church. Mr. Walters came to Independence from Joplin, Mo., as temporary pastor, several months ago.

In the connection with the campaign will be given a men's supper on Tuesday evening in the armory, and several hundred men are expected to be present. Harry Monroe, of the Pacific Garden Mission of Chicago will be one of the speakers.

Charles E. Varney has closed a meeting at Charleston, Ill., with Geo. H. Brown, the pastor there. The meeting was successful in every way, seventy-five being added to the membership. Mr. Varney is now in a meeting with John M. Grimes at Beloit, Kan.

Walter C. Gibbs, of Harrison, O., has closed a meeting at New Holland, O., with E. L. Mitchell, the pastor, there. This meeting was the most successful in the history of the church and all departments of the work are stronger than ever before.

Progress is being made at West Park Church, Indianapolis, Ind., where W. D. Bartle took up the work last September. Ten have been added to the membership and steps have been made to organize a men's brotherhood. A meeting is now being held, the pastors of the other churches of Indianapolis assisting in turn.

John D. Zimmerman, for some time pastor at Winchester, Kan., has resigned his charge to become superintendent of the Christian Endeavor movement among the Disciple churches in Kansas. Mr. Zimmerman is already well known as a worker in this department and will do much for the movement in that state.

A. N. Glover has just closed the first year of his pastorate at Fullerton, Cal. In that time there have been about seventy-five additions to the membership and the Sunday-school has nearly doubled in its attendance. A handsome new building, modern in every respect, was begun last August and will be completed shortly at a cost of about \$13,500.

The Sunday-school at Massillon, O., which is in a contest with the Turtle Creek school has had record-breaking attendance and offerings recently. On Nov. 27 and Dec. 4, the attendance was 329 and 332 with offerings of \$61.18 and \$55.20. Mr. and Mrs. C. A. MacDonald are conducting a Sunday-school institute and evangelistic services at the Massillon church.

During his seven months' pastorate at Corning, Ia., O. W. Winter led his congregation into enlarged usefulness. Extensive repairs and improvements were made in the church building and all indebtedness was raised with a balance in the treasury. The attendance at all the services was greatly increased and a goodly number added to the membership. Mr. Winter has taken the work at Creston, Ia., and is now on the field.

About forty pastors in the vicinity of Hiram, O., met at the college recently in a conference, whose purpose was to bring the churches and college into a closer fellowship and reciprocal helpfulness. Far-reaching plans were discussed, looking forward to the greater enlargement and usefulness of the college. Lectures were given at the college last week by President Henry Churchill King, of Oberlin College, and ex-Governor Folk, of Missouri.

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DEAR FRIENDS: Once more the whole round world gathers about the Manger-Cradle in Bethlehem. How wonderful that the Saviour of the world came as a Child into a human home. How full of wonder the words: "Unto us a Child is born!" Childhood is forever more significant, motherhood more sacred, the Home itself a brighter center of Life and Love.

On this good Christmas Day let us rededicate our homes to Him; let us resolve to lead the children in His Way; let us give the Bible its true place in the household; let us magnify love and friendship and service; let us cherish His Church and Kingdom; and let us bind all the influences of our lives about His feet.

If this Greeting shall come to any who are sick, or burdened, or troubled, or absent from home, let it speak to every anxious heart of Christ's Peace.

To one and all of you, and to all whom you hold dear, I send my heart's Greeting in His Name. May your portion of the Christmas Joy be truly plentiful—enough for you and for others beside.

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Claire L. Waite is holding some excellent meetings in Wisconsin. He is now at Sugar Grove with good prospects.

After a successful pastorate of three years at Sterling, Ill. I. L. Parvin has resigned to accept a call to Auburn, N. Y. His work there will begin Jan. 1.

The Metropolitan Church, Chicago, gave a reception to its new pastor, J. D. DeWitt Hull and Mrs. Hull, last Thursday evening. A good program and refreshments were enjoyed.

A. H. Seymour is just closing four years of service as superintendent of schools in De Smet, S. Dak. He has combined with this work the pastoral charge over the church at Carthage. On Jan. 1 he takes up the principalship of the schools at Iroquois, S. Dak.

S. G. Buckner's new pastorate at Ashtabula, O., is prospering. C. W. B. M. day was celebrated and \$100 raised to complete the living-link offering of \$600 for missions. E. C. Davis, of India, is their representative on the foreign field. Mr. Buckner teaches a class of men which runs near the 100 mark constantly.

One successful, capable Sunday-school superintendent, G. B. Davis, of North Salem, Ind., suggests that instead of the usual Christmas tree this year the whole school take an offering for the Orphans' and Widows' Home and the Ministerial Relief Fund. This is a good suggestion, says J. H. Brooks, the pastor there, to make unanimous. To which we heartily agree.

Under the ministry of Sumner T. Martin for the past two months, the church at Rialto, Cal., is prospering. Nine have been added recently to the membership by baptism and letter. Teacher training and mission study classes have been formed and the attendance of the Sunday-school has been doubled. Graded lessons will be introduced shortly and the front rank standard will be the goal.

A missionary federation banquet was held recently at First Church, Lincoln, Neb. Three hundred of the best workers from the various churches of the city were there, and those in attendance feel it was the most significant meeting in the practice of Christian unity ever held in Lincoln. The spirit of the meeting was concentrated in the opening words of one of the speakers: "Conservation is in the air and the time has come for all Christians to conserve the interests of God's kingdom by banding themselves together."

The Foreign Society is distributing a series of Busy Men's Pamphlets on missions which are pointed, ringing, informing and stimulating. Missionary A. F. Hensley, who has been touring this country with Secretary E. W. Allen speaking in behalf of Congo missions, now finds that his secretarial companion has gathered up a number of the life-stories of his addresses and published them under the title, "Opals from Africa." These may be had by addressing the Foreign Society at Cincinnati.

The official board of First Church, Springfield, Ill., is voluntarily being reorganized on the limited term basis. Hitherto this church has elected elders and deacons to serve during good behavior. By the initiation of these same officers the church will henceforth elect one-third of the board annually. First church is strong in the possession of many capable men, holding positions of influence in the community. F. W. Burnham is the pastor.

The Sunday-school rally at Huntington, Ind., brought out an attendance of 1454, and an offering of \$1,501.25—a marvelous record. All departments of this church's work are flourishing. The financial problem seems easily solved, with balances in all the treasuries. J. M. Vawter, of Sullivan, Ind., begins

a meeting with Pastor Elmer Ward Cole on Jan. 8. The Nets sisters will sing. In two years \$10,000 has been taken off the building indebtedness. It is expected the remainder will be wiped out soon. This is a splendid church.

Union revival services under the leadership of Henry Ostrum, evangelist, and John P. Hillis, song leader, began in Kankakee, Ill., Nov. 30. At this stage of the campaign everything points to a successful revival that shall be at least county-wide. The meetings are being held in the armory and at the men's meeting Sunday afternoon the building was crowded. The women's meeting held in the Baptist church and addressed by Mrs. W. O. Livingstone, was a great success and the building was packed. Six Protestant churches are affiliated in the movement, among which is the Central Christian Church, of which W. O. Livingstone is pastor.

W. J. Lhamon Commended

W. J. Lhamon, of Des Moines, has been with us for the past four Sundays, and as a result the church and the entire city have been greatly uplifted by his ministry. He is perfectly sane, strong and scholarly, and possesses a fine enthusiasm as he presents the claims of Jesus.

He is a rare combination of elements that make him desirable to any church that needs to be spiritually uplifted and instructed in the way of life.

One of the most interesting as well as helpful features of the meetings were his afternoon lectures on "The Character of Christ," and "Studies in Comparative Religion." The lectures in comparative religion are of university grade, having been given as credit work to university students. The classes in all of his lectures were uniformly large.

Another striking feature of his meetings was the large number of young men who came nightly to hear him preach. My hope is that he may be kept in the field, for he is the type of man and evangelist that our churches are most in need of.

Logansport, Ind.

J. H. CRAIG.

That One Dollar a Day Proposition

If you read The Christian Century last week you are up to date, and have the newest thing in Ministerial Relief. It is a proposition by the Board to raise a fund this year sufficient to pay the most needy of our old preachers a sum equal to one dollar a day. This is more than double the amount we have ever paid any of them, but not more than will supply them with the necessities of life. The proposition is worthy the Disciples of Christ, and the Disciples of Christ are worthy the proposition. A hundred years of history pleading for the restoration of New Testament Christianity makes it necessary that we do this thing. The urgency of the case compels us to do it. It is our duty to understand it, and our business to care for it. There is absolutely no excuse to further postpone or neglect it.

Of course there are other claims, and even urgent demands made upon us, but the claims of this ministry are before us now, and its support is due from us at this time. We should not allow anything, under any consideration, to interfere with the time of this offering. We must make the January payment sufficiently large to meet the winter's extra demands. Already the calls are coming for something more than we have been able thus far to pay. Brethren, do not let the day go by without making an offering, and then send it to us promptly. May the good spirit of the Master fill all your hearts.

A. L. ORCUTT, President,
Board of Ministerial Relief.

Notes From the Foreign Society

Evangelist Shi-Ewei-biaco, of Chu Cheo, China, is sixty-six years old. He has outgrown his district and is becoming evangelist in general for our Chinese mission. He has held meetings in nearly every station. He is the grand old man of our Chinese mission. His salary is \$75 a year, and about one-third of it he gives back to the work. The Chinese have no dentistry, and the good old evangelist's teeth have become very poor. In order to preserve him for long service, and to add to his comfort, our missionaries are presenting him with new teeth done by a Christian Chinese dentist, who took his training in Honolulu.

Dr. and Mrs. A. L. Shelton, of Batang, Tibet, hope to reach San Francisco the last of January. They are now in far West China, traveling over the high mountain trails with their faces set toward America.

F. E. Meigs, of Nankin, China, has just undergone a very critical operation in Cleveland, Ohio. At this writing he seems to be doing well. It is hoped this operation will

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result in restored health. He longs to return to his important work in Nankin, where he has spent nearly a quarter of a century. News comes that he has been re-elected as dean of the Biblical Department of the Union Nankin University.

Secretary E. W. Allen, of the Foreign Society, accompanied by O. J. Grainger, from India, and M. B. Madden, from Japan, has been conducting enthusiastic missionary rallies in Iowa, Nebraska and Kansas. After holidays Dr. C. L. Pickett, of the Philippines, and J. S. McGavran, from India, will go with Mr. Allen through Oklahoma, Texas, Arkansas and Missouri.

From the Hub of the Empire State

Arthur Braden, who served the church at Auburn for a number of years and recently was president of Keuka College, has accepted a call to the pastorate of the Central Church of Syracuse and has entered upon his duties. The best wishes of his many friends are extended to him as he enters upon his new duties.

Ira Parvin, of Sterling, Ill., has been called to the pastorate of the Auburn church. We understand that he has accepted and will begin his duties there Jan. 1. This is a happy union of church and pastor and we shall look for good reports from Auburn.

A. M. Hurd has accepted a call to the church at Tully, and has entered upon his duties. Bro. Hurd was pastor for four years, a number of years ago, of the church at Pompey. We welcome Bro. Hurd into our midst.

Prof. Philip Parsons, of Syracuse University is preaching for our church at Brewerton. Good reports come to us of his work. Bro. Parsons recently addressed the Interdenominational Ministerial Association of Syracuse and vicinity on "The Sociological View of the Church." The address was very favorably received by the ministers.

D. H. Bradbury reports the new parsonage at Throopville nearly completed. We are glad to see Throopville in line with this improvement during our "Jubilee Year." Let the good work go on.

The writer recently visited the churches of Northern New York. All are anxiously looking forward to greater things.

Most of the churches reporting the results of State Day are able to report their apportionment raised. We are aiming to make this year's offering worthy of "Our Jubilee Year." We can't hold a great Jubilee Convention unless a great "Jubilee Year" precedes it. Let every church plan to make definite gains during this year.

The South Geddes St. Church of Syracuse is planning an evangelistic meeting in February with H. F. Lutz as evangelist and Wm. Leigh as singer. Prospects are good for a great meeting as the Bible school and the attendance at regular church services is the best in the history of the church.

C. R. Stauffer,
Cor. Sec., Syracuse, N. Y.

Editors of Christian Century:—We are glad to note that the church of the disciples is taking rather seriously their only excuse for existence that is Christian union. Why should this not have been done years and years ago? We ought to make good on what we have preached for 101 years or go out of business. The most prominent topic for discussion among the ministers of this little city is Christian union. All are in sympathy with and favor the plan. But we can not practice it as yet. We must first start a revival and convert the people of all Protestant bodies.

A. L. Cole,
Mt. Sterling, Ill.

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